CHILDREN'S BOOK
COLLECTION

LIBRARY OF THE
UNIVERSITY OF CALIFORNIA
LOS ANGELES

This Volume was presented
to Betty Smith by her
Friend Mr Robert Johnson
Jan^{ry} 29th 1802

LESSONS

Robert FOR Johnson

YOUTH,

SELECTED

FOR THE USE OF

SCHOOLS.

PHILADELPHIA:

PRINTED BY BENJAMIN & JACOB JOHNSON,

NO. 147, HIGH STREET.

1799.

AMERICAN ANTIQUARIAN SOCIETY WORCESTER, MASS.

TO THE

INSTRUCTORS of CHILDREN

AND PARTICULARLY

THE COMMITTEE

FOR THE

MANAGEMENT of WEST-TOWN SCHOOL.

THIS Selection was made ſome few years ſince in London, with a view to the Improvement of Youth.—As the Compiler frequently heard a complaint, "that notwithſtanding many books were publiſhed for the inſtruction of Children, moſt, or all of them, contained pieces which were of a contrary nature to the Chriſtian life, and militating againſt a guarded education."

It has ſince underwent ſome alterations by a few Friends of Philadelphia, who have had conſiderable experience in the tuition of Children, and is now ſubmitted to your conſideration.

Philadelphia,
5th Mo. 3d, 1799.

LESSONS

FOR

YOUTH.

LESSON I.

OF GOD AND HIS ATTRIBUTES.

THERE is but one God. He made the heaven and heaven of heavens, with all their hoſt; the earth, and all things that are therein; the ſeas, and all that is therein. He ſaid, let them be, and it was ſo. He hath ſtretched forth the heavens, and laid the foundation of the earth.

He hath ſhut up the ſea as with doors, and ſaid, hitherto ſhalt thou come and no further, and here ſhalt thy proud waves be ſtayed. The Lord is an inviſible Spirit, in whom we live, and move, and have our being. He is the fountain of life.

He preſerveth man and beaſt. He giveth food to all fleſh. In his hand is the ſoul of every living thing, and the breath of all mankind.

The Lord maketh poor and maketh rich. He bringeth low and lifteth up. He killeth and maketh alive. He woundeth and healeth; and not a ſparrow falleth to the ground without him. He appointeth the moon for ſeaſons, and the ſun knoweth his going down.

He thundereth with his voice, and directeth it under the whole heaven, and his lightning unto the ends of the earth. Fire and hail, ſnow and vapour, wind and ſtorm, fulfil his word. The Lord is King for ever and ever, and his dominion is an everlaſting dominion.

LESSON II.

OF AFFECTION AND DUTY TO PARENTS.

FROM the creatures of God let man learn wiſdom, and apply to himſelf the inſtruction they give. Go to the deſert, my ſon, obſerve the young ſtork of the wilderneſs, let him ſpeak to thy heart; he beareth on his wings his aged ſire, he lodgeth him in ſafety, and ſupplieth him with food.

The piety of a child is ſweeter than the incenſe of Perſia; yea, more delicious than odours wafted from a field of Arabian ſpices, by the gentleſt gales. Be grateful then to

thy father, for he gave thee life; and to thy mother, for ſhe ſuſtained thee.

Hear the words of his mouth, for they are ſpoken for thy good; give ear to his admonition, for it proceedeth from love. He hath watched for thy welfare, he hath toiled for thy eaſe: do honour therefore to his age, and let not his grey hairs be treated with diſreſpect.

Alſo, forget not thy helpleſs infancy, nor the frowardneſs of thy youth, and indulge the infirmities of thy aged parents; aſſiſt and ſupport them in the decline of life. So ſhall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, ſhall repay thy piety with filial love.

LESSON III.

OF CAIN AND ABEL.

CAIN and Abel, the two firſt ſons of Adam and Eve, purſued very different employments. Abel was a keeper of ſheep; but Cain was a tiller of the ground. Their tempers were as different as their occupations. Abel was a lover of righteouſneſs. Cain was obſtinate and wicked; neither fearing God nor loving man.

It was uſual, even in the infancy of the

world, to preſent oblations to God, the giver of every good gift. When, therefore, the two brothers brought their offerings, the ſacrifice of Abel, on account of his piety and goodneſs, was more acceptable to God than the offering of Cain.

Inſtead of reforming his behaviour and temper, he grew worſe and worſe. He hated his brother more and more. At length his malice and anger became ſo violent, that he "roſe up againſt Abel and ſlew him."

The Lord alſo condeſcended to reaſon with Cain, and to aſſure him, that if he would be good and righteous, he and his offerings ſhould likewiſe be accepted.

He flattered himſelf that there was no witneſs of his guilt, and that no one would know it. But there is no ſafety, except in innocence and virtue. Wherever we are, and whatever we do, we are under the immediate eye of God.

The Almighty Judge was a ſpectator of the crime, and afterwards expoſtulated with him: "Where is Abel, thy brother? What haſt thou done? The voice of thy brother's blood crieth from the ground." He then pronounced judgment upon the murderer.

In conſequence of which, Cain removed with his wife and children from his habitation; and, having wandered from place to place, "as a fugitive and vagabond," at length ſettled in the land of Nod. He however ſtill

carried the mark of his guilt along with him. He was vexed with the horror of conſcience within and calamities without.

He walked upon earth a woful ſpectacle, labouring under the diſtemper of a wounded ſpirit, which no medicine can cure.

Let us guard carefully againſt the firſt appearance of hatred and malice, leſt they ſhould increaſe upon us by degrees, and hurry us into the moſt ſhocking exceſſes. "An angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſions."

LESSON IV.

RELATIVE DUTIES.

THE happineſs of parents is ſo connected with the goodneſs of children, that, if they are undutiful, negligent, and wicked, it will make their parents miſerable. And can ye, my young friends, bear the thought of making thoſe unhappy, whoſe ſole aim in life is to promote your felicity?

Can ye receive with ſullenneſs that advice, which is deſigned entirely for your good? Do not they provide for all your wants? And are ye not indebted to their kindneſs, for your food, your clothing, and every convenience which ye enjoy?

Obedience to your parents is one of the firſt duties ye can perform in life, and is the only

return ye can make for thoſe continual favours, which ye daily receive.

As human nature is ſubject to many wants, the Almighty has ordained that we ſhould live together, and that numbers, by helping each other, ſhould procure thoſe conveniencies, which no man alone could obtain.

Every perſon, therefore, has ſome duties to perform, which are known by the name of ſocial duties; becauſe, if it were poſſible for us to live quite alone, thoſe duties could not be exerted.

For, had we no parents, we could not obey them; had we no brothers or ſiſters, we could not love them; had we no friends or inſtructors, we could not be thankful and attentive to them; and, if we knew no perſons, who were poor and wretched, we could not be kind and charitable.

LESSON V.

THE SPRING.

COME, let us go forth into the fields, let us ſee how the flowers ſpring, let us liſten to the warbling of the birds, and ſeat ourſelves upon the bank, viewing the verdure of the new graſs.

When winter is over and gone, the buds come out upon the trees, the crimſon bloſſoms

of the peach and the nectarine are ſeen, and the green leaves ſprout.

The hedges are bordered with tufts of primroſes, and yellow cowſlips that hang down their heads; and the blue violet lies hid beneath the ſhade.

The young goſlings run upon the green, when they are juſt hatched; their bodies are covered with yellow down; the old ones hiſs with anger, if any one comes near.

The hen ſits upon her neſt of ſtraw, ſhe watches patiently the full time, then ſhe carefully breaks the ſhell, and the little chickens come out.

The young lambs may be ſeen in the field, they totter by the ſide of their dams, their weak limbs can hardly ſupport their weight; but in a little time they ſkip about. But, if they fall, it is upon a carpet of ſoft graſs, on which they may feed in ſafety.

The butterflies flutter from buſh to buſh, and open their wings to the warm ſun.

The young animals of every kind are ſporting about, they ſeem happy in their ſituation, they are glad to be alive. If they could ſpeak, they would praiſe him who made them. The birds can warble, and the young lambs can bleat; but we can open our lips and ought to ſpeak thankfully of all our Creators goodneſs.

The trees that bloſſom, and little lambs that ſkip about, if they could, they would ſay how good he is; but they are dumb, let us therefore ſay it for them.

LESSON VI.

PROVIDENCE OVER ALL.

BEHOLD the ſhepherd of the flock, he taketh care for his ſheep, he leadeth them among clear brooks, he guideth them to freſh paſture; if the young lambs are weary, he carrieth them in his arms; if they wander, he bringeth them back.

But who is the ſhepherd's ſhepherd? who taketh care for him? who guideth him in the path he ſhould go? and if he wander, who ſhall bring him back?

God is the ſhepherd's ſhepherd. He is the ſhepherd over all; he taketh care for all; the whole earth is as his fold; we are all his flock; and every herb, and every green field, is the paſture which he hath prepared for us.

The mother loveth her little child; ſhe bringeth it up on her knees; ſhe nouriſheth its body with food; ſhe feedeth its mind with knowledge: if it is ſick, ſhe nurſeth it with tender love; ſhe watcheth over it when aſleep; ſhe teacheth it how to be good; ſhe rejoiceth daily in its growth.

But who is the parent of the mother? who nouriſheth her with good things, and watcheth over her with tender love, and remembereth her every evening and morning? whoſe arms

are about her to guard her from harm ? and if ſhe is ſick, who ſhall heal her ?

God is the parent of the mother ; he is the parent of all, for he created all. All the men, and all the women, who live in the wide world, are his children ; he loveth all, he is good to all.

God is our ſhepherd, therefore we will follow him : He is our father, therefore we ſhould love and obey him : He is our king, therefore we ſhould honour him, by being faithful to his laws.

LESSON VII.

ON CRUELTY TO INSECTS.

JACOBUS indulged himſelf in the cruel entertainment of torturing and killing flies. He tore off their wings and legs, and then watched with pleaſure their impotent efforts to eſcape from him. Sometimes he collected a number of them together, and cruſhed them at once to death. His brother remonſtrated with him in vain on his barbarous conduct.

He could not perſuade him to believe that flies are capable of feeling, and have a right, no leſs than ourſelves, to life, liberty, and enjoyment.

The ſigns of agony which, when tormented, they expreſs by the quick and various

contortions of their bodies, he neither underſtood nor would attend to.

Alexis had a microſcope, and he deſired Jacobus one day to examine a moſt beautiful and ſurprizing animal. Mark, ſaid he, how it is ſtudded from head to tail with black and ſilver, and its body all over beſet with the moſt curious briſtles!

The head contains a pair of lively eyes, encircled with ſilver hairs; and the trunk conſiſts of two parts which fold over each other. The whole body is ornamented with plumes and decorations of beautiful appearance.

Jacobus was pleaſed and aſtoniſhed with what he ſaw, and impatient to know the name and properties of this wonderful animal. It was withdrawn from the magnifier, and when offered to his naked eye, it proved to be a poor fly, which had been the victim of his wanton cruelty.

LESSON VIII.

REMARKABLE ACCOUNT OF A LION AND A DOG.

IT was cuſtomary for thoſe, who were unable to pay ſixpence for the ſight of the wild beaſts in the Tower, to bring a dog or a cat for the beaſts, in lieu of money to the keeper.

Amongſt others, a man had brought a pretty

black ſpaniel, which was thrown into the cage of the great lion. Immediately the little animal trembled and ſhivered, crouched and threw itſelf on its back, put forth its tongue, and held up its paws, as if praying for mercy.

In the mean time, the lion, inſtead of devouring it, turned it over with one paw, and then turned it with the other. He ſmelled to it, and ſeemed deſirous of courting a farther acquaintance.

The keeper, on ſeeing this, brought a large meſs of his own family dinner. But the lion kept aloof, and refuſed to eat, keeping his eye on the dog, and inviting him as it were to be his taſter.

At length, the little animal's fears being ſomewhat abated, and his appetite quickened by the ſmell of the victuals, he approached ſlowly, and with trembling, ventured to eat.

The lion then advanced gently, and began to partake, and they finiſhed their meal very quietly together.

From this day a ſtrict friendſhip commenced between them, conſiſting of great affection and tenderneſs on the part of the lion, and of the utmoſt confidence and boldneſs on the part of the dog; inſomuch that he would lay himſelf down to ſleep, within the fangs and under the jaws of his terrible patron.

In about twelve months the little ſpaniel ſickened and died; for a time the lion did not appear to conceive otherwiſe than that his fa-

vourite was aſleep. He would continue to ſmell at him, and then would ſtir him with his noſe, and turn him over with his paws.

But, finding that all his efforts to awake him were vain, he would traverſe his cage from end to end with a ſwift and uneaſy pace. He would then ſtop, and look down upon him with a fixed and drooping regard; and again lift his head, and roar for ſeveral minutes, as the ſound of diſtant thunder.

They attempted, but in vain to convey the carcaſe from him. He watched it continually, and would ſuffer nothing to touch it. The keeper then endeavoured to tempt him with a variety of food, but he turned from all that was offered, with loathing.

They then put ſeveral living dogs into his cage, which he tore in pieces, but left their members on the floor. His paſſions being thus inflamed, he would grapple at the bars of his cage, as if enraged at his reſtraint from tearing thoſe around him to pieces.

Again, as quite ſpent, he would ſtretch himſelf by the remains of his beloved aſſociate, lay his paws upon him, and take him into his boſom; and then utter his grief in deep and melancholy roaring, for the loſs of his little playfellow, his late friend, the only companion of his den.

For five days he thus languiſhed, and gradually declined without taking any ſuſtenance or admitting any comfort; till, one morning,

he was found dead, with his head reclined on the carcaſe of his little friend. They were both interred together.

N. B. There is now in the Tower of London, a little dog, that has for ſome years lived in great friendſhip with a lioneſs, in her den.

LESSON IX.

THE CARE WHICH PROVIDENCE TAKES OF ANIMALS DURING THE WINTER SEASON.

HOWEVER wonderful the preſervation of human creatures may be, we can ſay with truth, that the care of Providence towards animals, is ſtill a greater proof of wiſdom, power, and goodneſs.

That the prodigious number of animals which our globe contains, ſhould find food or habitation in ſummer is not ſurpriſing, becauſe all nature is then diſpoſed to concur towards that end. But that, in winter, the ſame number of creatures, thoſe millions of quadrupeds, of reptiles, of birds, of inſects, and of fiſhes, ſhould continue to exiſt, is a circumſtance which muſt excite our admiration.

Nature has provided moſt animals with a covering, by means of which they can bear the cold, and procure themſelves food in winter as well as in ſummer. The bodies of wild beaſts, which inhabit foreſts and deſerts, are ſo formed, that their hair falls off in ſummer,

and grows again in winter, till it becomes a fur, which enables the animal to endure the moſt ſevere cold.

Other kinds of animals find an aſylum under the bark of trees, in old crevices, in hollows of rocks and caves, when the cold obliges them to quit their ſummer dwelling.

It is there, that ſome carry beforehand the food which is to ſerve them, and thus live on what they have gathered in the ſummer; others paſs the winter in profound ſleep. Nature has given to ſeveral ſorts of birds an inſtinct, which prompts them to change place at the approach of winter.

They are ſeen flying in great numbers into warmer climates. Several animals, who are not deſigned for travelling find, notwithſtanding, their wants ſupplied in this ſeaſon. Birds know how to find out inſects in moſs, and in the crevices of the bark of trees. Several kinds of quadrupeds carry proviſion in ſummer into caves, and feed on it in winter.

Others are obliged to ſeek their ſubſiſtence under the ſnow and ice. Several ſorts of inſects, in winter confined to marſhes and frozen rivers, are deprived of food for that time, and ſtill preſerve life. Perhaps, alſo, many means, made uſe of by Providence for the preſervation of animals, are yet concealed from us.

From the elephant to the mite, all animals owe to him their dwelling, their food and their life; and even where nature herſelf ſeems

barren of reſources, he finds means to make amends for her poverty.

Let this conſideration ſtrengthen our confidence in God. How can anxiety, care, or anguiſh, get acceſs into our hearts, or make us deſpair of being preſerved during the winter? That God, who provides for the animals, will not forſake mankind.

He who ſhews himſelf ſo great in ſmaller objects, will be ſtill greater in the more important. He who provides a covering for animals, will be able to clothe us. He who points out to them a retreat in the caves of the mountains, will find for us an aſylum to paſs our days in quietneſs. He who has prepared for them, even under the ſnow and ice, their proper food, will be able to provide for us in the moſt critical ſeaſons.

In fine, let theſe reflections lead us to imitate, as much as our faculties will permit, the generous care of Divine Providence, in contributing to the preſervation and happineſs of our fellow-creatures, and even to the welfare of every living animal.

To be cruel towards animals, to refuſe them food and convenience, is to act manifeſtly contrary to the will of our common Creator, whoſe beneficent cares extend even to thoſe beings which are inferior to us.

LESSON X.

HISTORY OF JOB.

JOB, who lived in the eaſtern land of Uz, was a perſon of exalted rank. His ſubſtance and poſſeſſions were very great; but he was more diſtinguiſhed and honoured for his piety and benevolence. He had ſeven ſons and three daughters.

In the hiſtory of this good man, Satan is repreſented as ſuſpecting his ſincerity, and alledging, that, if he were deprived of his fortune and health, his temper and conduct would change with his circumſtances.

Permiſſion, therefore, was granted by the Almighty, for the trial of his integrity, and accordingly afflictions were heaped upon his head. He became as remarkable for calamity as he had been for proſperity.

His oxen and camels were taken away by robbers; his ſheep were conſumed by lightening; and his children overwhelmed by a houſe blown down by a whirlwind. He himſelf was ſeized with a violent diſtemper, which overſpread his body from the crown of his head, to the ſole of his foot.

His friends concluded, from his uncommon calamities, that he was a great ſinner and hypocrite, and adviſed him to confeſs his guilt. Job acknowledges that he was not infallible

and free from common failings, and that conſequently he ought to be humble and ſubmiſſive under the hand of God.

He inſiſts, however, that he was honeſt and ſincere in the diſcharge of his duty, and appeals, in vindication of it, from the falſe judgment of men to the unerring judgment of God.

He aſſerts, that there is little or no difference between the good and the wicked, in the external adminiſtration of Providence; that both are liable to the ſame misfortunes, and often involved in one common ruin. This fully proves, that there muſt be a future ſtate, in which the righteous, who ſuffer here, will be ſignally rewarded.

At length, in order to determine the debate, the Unerring Judge himſelf is repreſented as interpoſing, to ſhew how unable men are to explain the ways and deſigns of Heaven, and to declare in favour of Job againſt the opinion of his friends. "Ye have not ſpoken of me the thing that is right, as my ſervant Job hath."

He then put an end to his ſufferings, bleſſed him with a numerous offſpring, and "gave him twice as much wealth as he had before;" ſo that the latter end of his life was more proſperous than the beginning.

We ſhould learn from the hiſtory of Job, not to judge and condemn others, becauſe they are poor or ſick, or under any calamity.

Afflictions are no proof of a perſon's being wicked and forſaken by God. "Whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth."

The example of Job teacheth us to employ ourſelves and our wealth in doing good to others according to their various neceſſities. He was eyes to the blind and feet to the lame, a father to the poor, a refuge to the ſtranger, the defender of the oppreſſed, the comforter of the widow, and the protector of him that had none to help him. They who are rich in this world, ſhould be "rich in good works, ready to give, glad to deſtribute."

It teacheth us alſo, in all our afflictions, to be reſigned to the will of our heavenly Father, and to rely upon him with full truſt and confidence. "What," ſays Job, "ſhall we receive good at the hand of God, and ſhall we not receive evil? The Lord gave, and the Lord hath taken away: Bleſſed be the name of the Lord!"

LESSON XI.

THE WORKS OF NATURE PRAISE THEIR MAKER.

TAKE up a handful of the ſand, and try to number the grains of it.

Let us try if we can count the blades of graſs in the field, or the leaves on the trees.

The thiſtle is armed with ſhort prickles; the mallow is ſoft and woolly.

The hop layeth hold with her tendrils, and claſpeth the tall pole; the oak hath firm root in the ground, and reſiſteth the winter ſtorm.

The daiſy enamelleth the meadows, and groweth beneath the foot of the paſſenger: the tulip requireth a rich ſoil, and the careful hand of the gardener.

The iris and the reed ſpring up in the marſh: the rich graſs covereth the meadows; and the purple heath-flower enliveneth the waſte-ground.

The water-lilies grow beneath the ſtream; their broad leaves float on the ſurface of the water: the wall-flower takes root between the hard ſtone, and ſpreads its fragrance amongſt broken ruins.

Look at the thorns that are white with bloſſoms, and the flowers that cover the fields, and the plants that are trodden in the green path. The hand of man hath not planted them; the ſower hath not ſcattered the ſeeds from his hand, nor the gardener digged a place for them with his ſpade.

Some grew on ſteep rocks, where no man can climb: in ſhaking bogs and deep foreſts, and deſert iſlands: they ſpring up every where, and cover the boſom of the whole earth.

Who cauſeth them to grow every where, and bloweth the ſeeds about in winds, and

mixeth them with the mould, and watereth them with ſoft rains, and cheriſheth them with dews? Who fanneth them with the pure breath of Heaven; and giveth them colours and ſmells, and ſpreadeth out their thin tranſparent leaves?

How doth the roſe draw its crimſon from the dark brown earth, or the lily its ſhining white? How can a ſmall ſeed contain a plant? How doth every plant know its ſeaſon to put forth? They are marſhalled in order: each one knoweth his place, and ſtandeth up in his own rank.

The ſnow-drop and the primroſe haſte to lift their heads above the ground; when the ſpring cometh, they put forth their beauty. The carnation waiteth for the full ſtrength of the year; and the hardy lauruſtinus cheereth the winter months.

Every plant produceth its like. An ear of corn will not grow from an acorn; nor will a grape-ſtone produce cherries; but every one ſpringeth from its proper ſeed.

Who preſerveth them alive through the cold of winter, when the ſnow is on the ground? Who ſaveth a ſmall ſeed, and a little warmth in the boſom of the earth, and cauſeth them to ſpring up afreſh, and ſap to riſe through the hard fibres?

The trees are withered, naked and bare; they are like dry bones. Who breatheth on them with the breath of ſpring, and they are

covered with verdure, and green leaves ſprout from the dead wood?

Lo, theſe are a part of his works, and a little portion of his wonders.

There is little need that I ſhould tell you of God, for every thing ſpeaks of him.

Every field is like an open book; every painted flower hath a leſſon written on its leaves.

Every murmuring brook hath a tongue; a voice is in every whiſpering wind.

They all ſpeak of him who made them; they all tell us, he is very good.

We cannot ſee God, for he is inviſible; but we can ſee his works every where.

They that know the moſt, ſhould praiſe him the beſt; but which of us can number half his works?

LESSON XII.

A CHARACTER.

"A DOG," ſays one of the Engliſh poets, "is an honeſt creature, and I am a "friend to dogs." of all the beaſts that graze the lawn or hunt the foreſt, a dog is the only animal, that, leaving his fellows, attempts to cultivate the friendſhip of man.

To man he looks, in all his neceſſities, with a ſpeaking eye for aſſiſtance; exerts for him all the little ſervice in his power with cheerful-

neſs and pleaſure ; for him bears famine and fatigue with patience and reſignation.

Studious to pleaſe, and fearing to offend, he is ſtill an humble, ſteadfaſt dependent ; and in him alone, fawning is not flattery.

By him the midnight robber is kept at a diſtance, and the thief is often detected. The poor man finds in his dog a willing aſſiſtant, eager to leſſen his toil, and content with a very ſmall retribution.

How unkind, then, to torture this faithful creature, who has left the foreſt to claim the protection of man ! How ungrateful a return to the truſty animal for all its ſervices.

Some few years ago, a ſhip was launched at Ipſwich, in Suffolk, and going off the ſtocks ſooner than was expected by the people on board, ſeveral perſons were thrown into the water ; ſome boats were quickly employed to ſave the people, though they could not give immediate aſſiſtance,

But a large Newfoundland dog, ſeeing their ſituation, ruſhed into the water, and ſwimming for their relief, towed firſt one and then another out of the deep into the ſhallow water, and by this means ſaved the lives of ſeveral men and women—though ſome were drowned for want of timely aſſiſtance.

LESSON XIII.

THE SLOTH.

THE Sloth is a creature ſo ill formed for moving, that it can ſcarcely advance more than a few paces in the courſe of a week. It has, indeed, ſo little deſire for changing its place, that it never thinks of going in queſt of food, till forced by the ſevere calls of hunger.

It lives upon the leaves, fruit, and the flowers of trees, and often on the bark itſelf, when nothing elſe is left for it to ſubſiſt on. As it requires a great deal of food for its ſupport, for the moſt part, it ſtrips a tree of its verdure in leſs than a fortnight; and being then left without food, it drops down like a lifeleſs maſs, from the branches to the ground.

After being ſome time in a torpid ſtate, it prepares for a new journey to ſome tree not far off, to which it crawls ſo ſlowly, that one can hardly perceive it move. Having at length, reached the ſpot, it aſcends the trunk, and devours whatever it can find on the branches.

By gnawing the bark alſo, it ſoon deſtroys the life of the tree; and thus the ſource is loſt from which it drew its ſupport. This ſtrange creature, which ſeems to lead a very wretched life, may ſerve as a juſt emblem of the ſloth-

ful, who ſpend their time in doing nothing, while they ought to be ſeeking for thoſe comforts which render mankind happy.

LESSON XIV.

THE BLESSINGS GRANTED TO US BY GOD IN WINTER, AND TO WHICH WE PAY TOO LITTLE ATTENTION.

IF we were to examine the works of creation more attentively than we generally do, we ſhould find at this ſeaſon many reaſons to rejoice in the Creator, and to praiſe the wonders of his wiſdom.

Few, without doubt, are ſo inſenſible as not to feel emotions of pleaſure and gratitude, when beautious nature diſplays the rich bleſſings of Providence in ſpring, ſummer or autumn.

But even hearts the fulleſt of ſenſibility, are rarely excited to the ſenſation of warm gratitude, when they ſee the trees ſtripped of their fruit, and the fields without verdure ; when the bleak wind whiſtles round their dwelling ; when a chilling cold comes to freeze the earth and its inhabitants.

But is it certain that this ſeaſon is ſo deprived of the bleſſings of heaven, and of what is ſufficient to kindle gratitude and piety in the heart of man ? No certainly. Let us only accuſtom ourſelves to be more attentive to the

works of God, more touched with the many proofs of his goodneſs towards us, and we ſhall find opportunities enough, even in winter, to praiſe our benefactor.

Conſider how unhappy we ſhould be, if, during violent cold, we had neither wood for fire, nor clothes to keep us warm. With what goodneſs the Lord prevents our wants, and furniſhes us (even in the ſeaſon the moſt void of reſources) with the neceſſaries and conveniencies of life.

If it were given to mortals to know the chain of every thing in nature, how great would be our admiration at the wiſdom and goodneſs of its Author! But however incapable we are of forming to ourſelves an idea of the whole of his works, the little we underſtand gives us ſufficient reaſon to acknowledge, that his government is infinitely wiſe and beneficent.

Winter belongs to the plan he has formed. If this ſeaſon did not exiſt, the ſpring and ſummer would not have ſo many charms for us, the fertility of our lands would much diminiſh, commerce would be at an end in many provinces, and part of the woods and foreſts would have been created for no purpoſe.

Conſidered in this light, winter is certainly very uſeful, and ſuppoſing even that its advantages were not ſo apparent, it ſhould be ſufficient for us to reflect, that winter is the work

of the Creator, as well as ſpring and ſummer, and all which comes from him muſt be for the beſt.

LESSON XV.

INDUSTRY.

THE Jews have a ſaying among them, that "He who does not bring his ſon up to ſome buſineſs, makes him a thief." Idleneſs they look on as the ground of all evil, whether public or private; for, the mind of man will be employed, and, rather than do nothing, it will work miſchief.

The Parthians were ſuch enemies to idleneſs, that they did not ſuffer their children to eat till they had gone through ſome exerciſes, or done ſomething which might contribute to the health of their bodies or improvement of their minds.

Solon introduced a ſevere law into his commonwealth againſt idleneſs, and the judges were very vigilent in enquiring into the life and manners of every particular ſubject, and in ſeeing this law put in execution, as appears from the following narrative.

"There were at Athens two poor young men, who took pleaſure in reading, in order to acquire wiſdom and knowledge. They had no viſible means of ſupport, yet they kept up

their fleſh and colour, looked hale, well, and in good caſe.

The judges had information given them of the retired life of theſe two, and that it did not appear they had any thing to maintain them; conſequently, as they could not live without ſuſtenance, they muſt have ſome clandeſtine means of ſubſiſting. On this information, the young men were ſummoned before the judges, and ordered to anſwer to the charge.

One of the accuſed ſaid, that little credit was given to what a man could urge in his own defence, becauſe it was natural to think that every criminal would either deny or extenuate the crime he was charged with; and as the teſtimony of a diſintereſted perſon was not liable to ſuſpicion, he deſired a certain baker, whom he named, might be ſummoned, in order to anſwer for him.

The baker declared, that the young men under examination took it by turns to grind his corn every night; and that, for the night's work, he every morning paid the young man, who ground at his mill, a drachma, or groat, The judges ſurpriſed at their abſtinence and induſtry, ordered a reward of two hundred drachmas to be paid them out of the publick treaſury.

How happy would it be for us, if there were laws againſt idleneſs, and which ſhould oblige every man to give an account of his time, and

be anſwerable for his way of life! How many cheats and ſharpers, who live by defrauding the unwary public, would be obliged to lay aſide the name of gentlemen, and work for their livelihood in an honeſt manner!

LESSON XVI.

JUDGE NOT TOO HASTILY.

IN a corner of a farmer's garden, a neſt of ants was one day diſcovered. Theſe animals, during all the warm and pleaſant months of the year, were fully occupied in dragging to their cells all the little ſeeds and grains of corn they were capable of collecting.

A bed of flowers happened to be near the habitation of theſe ants, and was frequented by numberleſs flies, who diverted themſelves in ſporting from flower to flower. The farmer's little ſon, havingly frequently obſerved the different employments of theſe animals, and, being young and ignorant, he one day broke out into theſe expreſſions:

"Surely theſe ants are the moſt ſimple of all creatures! How they toil and labour all the day, inſtead of revelling in the warmth of the ſun, and wandering from flower to flower, like theſe flies, who ſeem to know how to enjoy themſelves!

It was not long after he had made this idle remark, when the weather began to grow

very cold, the ſun ſeldom made its appearance, and the evenings were ſharp and froſty. This ſame little boy, walking with his father in the garden at this period of the year, did not perceive a ſingle ant, but obſerved that all the flies were lying about, either dead or dying.

As he was a good natured youth, he could not help regretting the fate of the unfortunate flies, and aſked his father, what was become of the ants he had ſo often ſeen on the ſame ſpot. His father replied, "The flies, being careleſs animals, are all dead, becauſe they made no proviſion againſt the approach of ſevere weather.

The ants, on the contrary, have been buſy during the ſummer, in laying up a ſtore againſt the winter, and are now ſnug in their cells, alive and well. When the warm weather ſhall return, we may again ſee them at their labour."

LESSON XVII.

MODESTY.

WHO art thou, O Man! that preſumeſt on thine own wiſdom? or why doſt thou vaunt thyſelf on thine own acquirements?

The firſt ſtep towards being wiſe, is to know that thou art ignorant; and if thou wouldſt not be eſteemed fooliſh in the judgment of

others, caſt off the folly of being wiſe in thine own conceit.

As a plain garment beſt adorneth a beautiful woman, ſo a decent behaviour is the greateſt ornament of wiſdom.

He relieth not on his own wiſdom; he weigheth the counſels of a friend, and receiveth the benefit thereof.

He turneth away his ear from his own praiſe, and believeth it not; he is the laſt in diſcovering his own perfections.

But behold the vain man, and obſerve the arrogant: he clotheth himſelf in rich attire; he walketh in the public ſtreet; he caſteth round his eyes, and courteth obſervation.

He toſſeth up his head, and overlooketh the poor; he treateth his inferiors with inſolence, and his ſuperiors in return look down on his pride and folly with laughter.

He deſpiſeth the judgment of others; he relieth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination: his delight is to hear and to ſpeak of himſelf all the day long.

He ſwalloweth with greedineſs his own praiſe, and the flatterer in return eateth him up.

LESSON XVIII.

VEGETABLES WHICH PRESERVE THEIR VERDURE IN WINTER.

THE earth may now be compared to a mother who has been robbed of thoſe children from whom ſhe had the beſt hopes. She is deſolate, and deprived of the charms which varied and embelliſhed her ſurface. However, ſhe is not robbed of all her children.

Here and there ſome vegetables are ſtill to be ſeen, which ſeem to defy the ſeverity of the winter. Here the wild hawthorn ſhews its purple berries; and the lauruſtina diſplays its bloſſoms in cluſters, crowned with leaves which never fade.

The yew-tree riſes like a pyramid, and its leaves preſerve their verdure. The weak ivy ſtill creeps along the walls, and clings immovable, while the tempeſt roars around it. The laurel extends its green branches, and has loſt none of its ſummer ornaments.

The humble box ſhews, here and there, in the midſt of the ſnow, its evergreen branches. Theſe trees, and ſome others beſides, preſerve their verdure in the coldeſt climates, and in the ſevereſt ſeaſons.

They are emblems of the durable advantages which he poſſeſſes whoſe mind is cultivated, and whoſe temper is ſweet and ſerene. The

ſplendour of dreſs, which only dazzles the eye of the vulgar, is a trifling and tranſient ſplendour.

The moſt brilliant complexion will fade, and all outward beauty is of ſhort duration; but virtue has charms which ſurvive every thing. The man who fears the Lord, "is like a tree planted by the ſide of a river.

It grows and flouriſhes, and its branches extend far off. It bears fruit in due ſeaſon, and its leaves fade not. It refreſhes him who ſeeks its ſhelter, and the traveller bleſſes it."

What a delightful image is this of a pious man! He borrows not his value from the exterior and arbitrary goods of fortune. His true ornaments are in himſelf. The ſtorms of adverſity may ſometimes ſhake him, but they cannot overpower him; and he ſoon riſes again above the ſtormy regions.

If he is reduced by misfortune to poverty, he is ſtill rich, in the poſſeſſion of peace, ariſing from a good conſcience, and the hope of a bleſſed immortality.

This meditation leads me to the idea of a benevolent old man. In the decline of his days, he reſembles the plants which preſerve their verdure, even in that ſeaſon of life. How many ſtorms of fortune has he ſupported with conſtancy! How many attracting objects has he ſeen wither! He yet exiſts, while moſt of thoſe of his time have diſappeared.

A mild cheerfulneſs is ſeen in him, the hap-

py remains of his ſpring. However wrinkled his forehead may be; whatever ravages the hand of time has imprinted upon his body, he is ſtill adorned with virtues which make amends for the loſs of exterior charms.

He grows young again in his children; and his wiſdom, his integrity, his great experience, ſerve ſtill for examples and leſſons to all around him.

As the roſe breatheth ſweetneſs from its nature, ſo the heart of a benevolent man produceth good works. He enjoyeth the eaſe and tranquility of his own breaſt, and rejoiceth in the happineſs and proſperity of his neighbour.

His deſire is to do good, and he ſearcheth out the occaſions thereof; in removing the oppreſſions of another he relieveth himſelf. From the largeneſs of his mind, he comprehendeth in his wiſhes the happineſs of all men; and from the generoſity of his heart he endeavoureth to promote it.

LESSON XIX.

ANGER.

AS the whirlwind in its fury teareth up trees, and changeth the face of Nature, ſo the rage of an angry man throweth miſchief around him. But think, and reflect on thine own weakneſs; ſo ſhalt thou pardon the fail-

ings of others. Indulge not thyſelf in anger; it is like whetting a ſword to wound thine own breaſt, or to injure thy friend.

If it be a hard taſk to rule thine anger, it is wiſe to prevent it: avoid then thoſe things which may excite thy wrath, or guard thyſelf againſt them, when they occur. Harbour not revenge in thy breaſt: it will torment thy heart, and pervert thy beſt thoughts.

Be always more ready to forgive, than to return an offence: he that watches for revenge, lieth in wait againſt himſelf, and draweth down miſchief on his own head. A mild anſwer to an angry man, like water caſt upon the fire, checketh his warmth, and from being a foe, he will become thy friend.

Reflect, and think, how few things are worthy of anger, and thou wilt wonder, that any but fools ſhould indulge it. In folly or weakneſs it always taketh its riſe, but it ſeldom endeth without ſorrow. On the heels of folly treadeth ſhame; at the back of anger ſtandeth remorſe.

LESSON XX.

FILIAL PIETY.

ONE of the Roman judges had given up to the triumvir a woman of ſome rank, condemned for a capital crime, to be executed in priſon. He, who had charge of the execu-

tion, in conſideration of her birth, did not immediately put her to death.

He even ventured to let her daughter have acceſs to her in priſon, carefully ſearching her, however, as ſhe went in, leſt ſhe ſhould carry with her any ſuſtenance.

He took it for granted, that in a few days, the mother muſt, of courſe, periſh for want, and that the ſeverity of putting a woman of family to a violent death by the hand of the executioner, might thus be avoided.

Some days paſſing in this manner, the triumvir began to wonder that the daughter ſtill came to viſit her mother, and could by no means comprehend how the latter ſhould live ſo long.

Watching therefore carefully what paſſed in the interview between them, he found, to his great aſtoniſhment, that the life of the mother had been all this while ſupported by the milk of the daughter, who came to the priſon every day, that her mother might ſuck her breaſts.

The ſtrange contrivance between them was repreſented to the judges, who procured a pardon for the mother. Nor was it thought ſufficient to give to ſo dutiful a daughter the forfeited life of her condemned mother, but they were both maintained afterwards by a penſion ſettled on them for life.

What will not filial duty contrive, or what hazards will it not run, if it will put a daugh-

ter upon venturing, at the peril of her own life, to maintain her impriſoned and condemned mother in ſo unuſual a manner! For, what was ever heard of more ſtrange, than a mother ſucking the breaſts of her own daughter? It might even ſeem ſo unnatural as to render it doubtful, whether it might not be in ſome ſort wrong, if it were not, that duty to parents is the firſt law of nature.

LESSON XXI.

THE FIRST LESSON OF CYRUS.

IT is reported of Cyrus, when young, that, being aſked what was the firſt thing he learned, he anſwered, "To tell the truth;" which is indeed, "though no ſcience, fairly worth the ſeven."

When the wiſe men were commanded by the king, to declare what was the ſtrongeſt power upon earth, ſuch as exceeded even that of the monarch himſelf, they were all at a loſs for an anſwer.

At laſt the prophet Daniel was conſulted, who, being endowed with wiſdom from on high, anſwered, that truth was the ſtrongeſt; and ſupported his aſſertion by ſuch weighty arguments, that nobody could controvert them. Thus his underſtanding was approved by the king, and all the ſages were humbled in his preſence.

Of all the qualities that adorn the human mind, truth is the moſt reſpectable. It is a rich, though a ſimple ornament; and he who is not poſſeſſed of it, let his rank and qualities be what they may, will be for ever deſpicable in the ſight of the good and wiſe.

We are naturally led to diſlike thoſe who are always intent upon deceiving. Whereas, on the contrary, we make no ſcruple to confide in thoſe who are ſincere, becauſe we know ourſelves to be ſafe in their hand. They will be either conſtant friends or open enemies; and, even if, through human frailty, they are ſometimes led into errors, yet their generous acknowledgement of them makes amends, in a great degree, and is a good token of their avoiding them for the future.

" Where Truth is found, bright Virtue ſtill reſides,
" And equal juſtice every action guides.
" In the pure heart and ſpotleſs mind ſhe reigns,
" And with mild power her happy ſway maintains;
" The attribute of God himſelf confeſt,
" That ſtamps his image on the human breaſt."

LESSON XXII.

THE LAPLANDERS.

IF I fix my eyes on the Laplanders, and the inhabitants of the lands neareſt the arctic pole; I ſee mortals, whoſe taſte and manner of living, when compared with ours, we conclude are not the happieſt. Their country is

formed of a chain of mountains, covered with ſnow and ice, which do not melt even in ſummer; and where the chain is interrupted, is full of bogs and marſhes.

A deep ſnow overwhelms the vallies, and covers the little hills. Winter is felt during the greateſt part of the year. The nights are long; and the days give but a dim light. The inhabitants ſeek ſhelter from the cold in tents which can be removed from one place to another.

They fix their fire-place in the middle of it, and ſurround it with ſtones. The ſmoke goes out in an opening at the top, which alſo ſerves them for a window. There they faſten iron chains, to which they hang the caldrons, in which they dreſs their food, and melt the ice which ſerves them for drink.

The inſide of the tent is furniſhed with furs, which preſerve them from the wind; and they lie on ſkins, ſpread on the ground. It is there they paſs their winter. Six months of the year are to them perpetual night, during which they hear nothing round them but the whiſtling of winds, and the howling of wolves, which are running every where in ſearch of their prey.

How could we bear the climate and way of life of thoſe people? How much ſhould we think ourſelves to be pitied, if we had nothing before our eyes but an immenſe extent of ice, and whole deſerts covered with ſnow; the ab-

ſence of the ſun ſtill making the cold more inſupportable ; if, inſtead of a convenient dwelling, we had only moveable tents made of ſkins, and no reſource for our ſubſiſtence, but painful and dangerous hunting.

Are not theſe reflections proper to make us obſerve the many advantages of our climate, ſo little attended to ? Ought it not to animate us to bleſs the Divine Providence, for delivering us from ſuch diſtreſſes and inconveniencies, and for diſtinguiſhing us by a thouſand advantages ? Yes.

Let us ever bleſs that wiſe Providence : and when we feel th ſeverity of the ſeaſon, let us return thanks, that the cold is ſo moderate where we dwell, and that we have ſuch numerous ways of guarding againſt it.

But is the inhabitant of northern countries ſo unhappy as we imagine ? It is true, he wanders through rough vallies and unbeaten roads, and is expoſed to the inclemency of the ſeaſons. But his hardy body is able to bear fatigue.

The Laplander is poor, and deprived of many of the conveniencies of life ; but is he not rich, in knowing no other wants than thoſe which he can eaſily ſatisfy ? He is deprived for ſeveral months of the light of the ſun ; but to make the darkneſs ſupportable, the moon and the Aurora Borealies light his horizon.

Even the ſnow and ice, in which he is ſurrounded, do not make him unhappy. Edu-

cation and cuſtom arm him againſt the ſeverity of his climate. The hardy life he leads enables him to brave the cold, and for the particular wants which are indiſpenſable to him, nature has made it eaſy to obtain them.

She has pointed out to him animals, whoſe fur ſaves him from the ſharpneſs of the air. She has given him the Rein-deer, which furniſhes him with his tent, his dreſs, his bed, his food and his drink; with which he undertakes long journies, and which, in a word, ſupplies almoſt all his wants; and whoſe maintenance is but little trouble to him.

If, in the midſt of all their miſery, theſe poor mortals had a more perfect knowledge of God, a knowledge ſuch as revelation gives us; and, if it is true, that the idea we form of happineſs depends more on opinion than on reaſon; if it is true alſo, that real happineſs is not fixed to particular people, or particular climates; and that, with the neceſſaries of life and peace of mind, one may be happy in every corner of the earth; has not one a right to aſk, what the Laplander would want to make him happy?

LESSON XXIII.

APPLICATION.

SINCE the days that are paſt are gone for ever, and thoſe that are to come may not come to thee, it behoveth thee, O man! to employ the preſent time, without regretting the loſs of that which is paſt, or too much depending on that which is to come.

This inſtant is thine: the next is in the womb of futurity, and thou knoweſt not what it may bring forth.

Whatſoever thou reſolveſt to do, do it quickly. Defer not till the evening what the morning may accompliſh.

Idleneſs is the parent of want and of pain: but the labour of virtue bringeth forth pleaſure.

The hand of diligence defeateth want; proſperity and ſucceſs are the induſtrious man's attendants.

Who is he that hath acquired wealth, that hath riſen to power, that hath clothed himſelf with honour, and that is ſpoken of in the city with praiſe? Even he that hath ſhut out idleneſs from his houſe, and hath ſaid unto ſloth, thou art mine enemy.

He riſeth up early, he exerciſeth his mind with contemplation, and his body with action, and preſerveth the health of both.

The ſlothful man is a burden to himſelf; his hours hang heavy on his head; he loitereth about, and knoweth not what he would do.

His days paſs away like the ſhadow of a cloud, and he leaveth behind him no mark for remembrance.

His body is diſeaſed for want of exerciſe; he wiſheth for action, but hath not power to move; his mind is in darkneſs; his thoughts are confuſed; he longeth for knowledge, but hath no application.

He would eat of the almond, but hateth the trouble of breaking its ſhell.

His houſe is in diſorder, his ſervants are waſteful and riotous, and he runneth on towards ruin; he ſeeth it with his eyes, he heareth it with his ears, he ſhaketh his head, and wiſheth, but hath no reſolution; till ruin cometh upon him like a whirlwind, and ſhame and repentance deſcend with him to the grave.

LESSON XXIV.

EXERCISE AND TEMPERANCE.

PHYSIC, for the moſt part, is nothing elſe but the ſubſtitute of exerciſe or temperance. Medicines are indeed abſolutely neceſſary in acute diſtempers, which cannot wait the ſlow operations of theſe two great inſtruments of health; but, did men live in an habitual

courſe of exerciſe and temperance, there would be but little occaſion for them.

Accordingly we find, that thoſe parts of the world are the moſt healthy, where the inhabitants ſubſiſt by the chace; and that men lived longeſt, when their lives were employed in hunting, and when they had little food beſides what they caught.

Bliſtering and bleeding are ſeldom of uſe but to the idle and intemperate; as all thoſe inward applications, which are ſo much in practice among us, are, for the moſt part, nothing elſe but expedients to make luxury conſiſtent with health. The apothecary is perpetually employed in countermining the cook and the vintner.

It is ſaid of Diogenes, that, meeting a young man, who was going to a feaſt, he took him up in the ſtreet and carried him home to his friends, as one who was running into imminent danger, had he not prevented him.

What would the philoſopher have ſaid, had he been preſent at the gluttony of a modern meal? Would not he have thought the maſter of the family mad, and have begged the ſervants to tie down his hands, had he ſeen him devour fowl, fiſh, and fleſh; ſwallow oil and vinegar, wines and ſpices; throw down ſallads of twenty different ſorts of herbs; ſauces of an hundred ingredients; confections and fruits of numberleſs ſweets and flavours?

For my part, when I behold a faſhionable

table ſet out in all its magnificence, I fancy that I ſee gouts, and dropſies, fevers and lethargies with other innumerable diſtempers, lying in ambuſcade among the diſhes.

Nature delights in the moſt plain and ſimple diet. Every animal, but man, keeps to one diſh. Herbs are the food of this ſpecies, fiſh of that, and fleſh of a third. But man falls upon every thing that comes in his way; ſcarce a berry or muſhroom can eſcape him.

It is impoſſible to lay down a determinate rule for temperance, becauſe what is luxury in one may be temperance in another. An eminent phyſician gives the following advice: "Make your whole repaſt out of one diſh, and ſeldom indulge in a ſecond.

At the ſame time abſtain from all ſauces, or or at leaſt from ſuch as are not the moſt plain and ſimple. Young people ought never to taſte ſauces of any kind."

It is obſerved by two or three ancient authors, that Socrates, notwithſtanding he lived in Athens, during the great plague, which has made ſo much noiſe through all ages, and has been celebrated, at different times, by the moſt eminent authors; I ſay, notwithſtanding that he lived in the time of this devouring peſtilence, he never caught the infection; which thoſe writers unanimouſly aſcribe to the uninterrupted temperance which he always obſerved.

But the moſt remarkable inſtance of the

efficacy of temperance, towards the procuring of long life, is what we met with in a little book, publiſhed by Lewis Cornaro, the Venetian; which I rather mention becauſe it is of undoubted credit, as the late Venetian ambaſſador, who was of the ſame family, atteſted more than once, in converſation, when he reſided in England.

Cornaro, who was the author of the little treatiſe above mentioned, was of an infirm conſtitution till about forty, when, by obſtinately perſiſting in an exact courſe of temperance, he recovered a perfect ſtate of health; inſomuch, that at fourſcore he publiſhed his book, which has been tranſlated into Engliſh, under the title of "Sure and Certain Methods of obtaining a Long and Healthy Life."

He lived to give a third or fourth edition of it; and, after having paſſed his hundredth year, died without pain or agony, and like one who falls aſleep.

LESSON XXV.

USEFUL INFORMATION.

IN a late converſation amongſt ſome of the great and the wiſe, Theron, a man of wealth and figure, but not poſſeſſed of much knowledge, ſat in the midſt of his friends of both ſexes, in a large room, with a rich variety of furniture.

Theron obſerved, that he had often heard it ſaid, "how much we are all indebted to the country and the plough;" but for his part, he knew no obligation that we had to that low rank of mankind, whoſe life is taken up in the fields, the woods, and the meadows; but that they paid their rents well, to enable gentlemen to live at their eaſe.

Crito was pleaſed to ſeize the occaſion, and entertained the gay audience with a ſurpriſing lecture of philoſophy.

"Permit me, Theron, ſaid he, to be an advocate for the peaſant; and I can draw up a long account of particulars, for which we are indebted to the field and the foreſt, and to the men who cultivate the ground, and are engaged in rural buſineſs.

Look around on all the furniture of the room, let us ſurvey our own clothing, and the ſplendid array of Therina and Perſis, and we ſhall find, that, except a few glittering ſtones, and a little gold and ſilver, which were dug out of the bowels of the earth, we can ſcarce ſee any thing that did not once grow green upon the ground through the various labours of the planter and ploughman.

Whence came the floor we tread on, part whereof is inlaid with wood of different colours? Whence theſe fair pannels of wainſcot, and the cornice that encompaſſes and adorns the room? Whence this lofty room of cedar,

and the carved ornaments of it? Are they not all the ſpoils of the trees of the foreſt?

Were not theſe once the verdant ſtandard of the grove or the mountain? What are the hangings of gay tapeſtry? Are they not owing to the fleece of the ſheep, which borrowed their nouriſhment from the graſs of the meadows?

Thus the finery of a parlour once was graſs; and, ſhould I take a turn into the bed-chamber, I could ſhew that the curtains, and the linen, and coſtly coverings, where we take our nightly repoſe, were ſome years ago, all growing in the fields."

LESSON XXVI.

THE SAME CONTINUED.

"BUT I need not retire from the place "where we are ſeated, to give abundant diſcoveries of this truth. Is not the hair of camels a part of the materials which compoſe thoſe rich curtains that hang down by the windows, and the eaſy chairs, which accommodate our friends? And, if we think a little, we ſhall find that camels with their hair, as well as ſheep with their wool, owe their ſuſtenance to graſs.

What are the books that lie in the window, and the little implements of paper and wax, pens and wafers, which, I preſume, may be

found in the eſcrutoir ? They have all the ſame original, they were once mere vegetables.

Paper and books owe their being to the tatters of linen which were woven of the threads of flax or hemp. The paſteboard covers are compoſed of paper, and the leather is the ſkin of the calf, which drew its life and ſuſtenance from the meadows.

The pen that we write with was plucked from the wing of a gooſe, which lived upon the graſs of the common. The wafer is made of the paſte of bread corn, and the wax is originally plundered from the bee, who gathered it out of a thouſand flowers.

" Permit me ladies, ſaid the philoſopher, to mention your dreſs. Who gave Perſis the ſilken habit which ſhe wears ? Did ſhe not borrow it from the worm that ſpun thoſe ſhining threads ? And whence did the worm borrow it ? From the leaves of the mulberry tree, which was planted and nouriſhed for that purpoſe by the country ſwain.

May I aſk again, how came Therina by the fine linen which ſhe is pleaſed to appear in ? Was it not made of the ſtalks of flax, which grew up in the field like other vegetables ? And are not the fineſt of your muſlins made of the Indian cotton-tree ?

Nor have we, Theron, one upper garment, whether coat, cloak, or night-gown, from our ſhoulders to our very feet, as rich and as new as we may think them, which the ſheep or the

poor ſilk-worm has not worn before us. It is certain the beaver wore our hats upon his ſkin.

That ſoft fur was his covering before it was ours; and the materials of our very ſhoes, both the upper part and the ſoles of them, covered the calf or the heifer, before they were put on our feet. All this was graſs at firſt; for, we have ſeen that all the animal world owes its being to vegetables."

Theron acknowledged the juſtice of Crito's whole argument, gave him hearty thanks for his inſtructive lecture, and reſolved to remember thoſe amazing ſcenes of the operations of nature, and the aſtoniſhing wiſdom of its Author. Nor ſhall I ever forget, ſaid he, the ſtrange and unexpected dependence of man on all the meaner part of the creation.

I am convinced, that "pride was never made for man," when I ſee how much akin his body is to "the fowls of the air and the beaſts of the field."

And I think, ſaid he, I am more indebted to my tenants than ever I could have imagined; nor will I caſt ſuch a ſcornful eye again on the grazier and the farmer, ſince the furniture of my houſe, and the clothes I wear, were once growing in the fields or the woods under their care and cultivation.

LESSON XXVII.

ANDROCLES AND THE LION.

A SLAVE, named Androcles, was ſo ill treated by his maſter, that his life became an inſupportable burthen. Seeing no probability of an end to his miſery, he determined within himſelf, that it would be better to die, than to endure the ſeverities and hardſhips to which he was perpetually expoſed.

He accordingly determined to run away from his ſlavery, and ſeek an aſylum amongſt the ſavage inhabitants of the woods and foreſts, leſs ferocious perhaps, than he had found ſome of his fellow-creatures.

He accordingly took an opportunity of quitting his maſter's houſe, and went and hid himſelf in the receſſes of a gloomy foreſt, at ſome diſtance from the town. In endeavouring to ſhun one miſery, we often run into another; thus poor Androcles, though he had eſcaped from the cruelty of his maſter, had freſh difficulties to encounter.

He found himſelf in a vaſt and trackleſs wood, where he could find no food, and where his fleſh was torn by thorns and brambles every ſtep he took. At laſt, coming by accident to a large cavern, he there lay down, overcome with hunger, fatigue, and deſpair.

Androcles had not been long repoſing in the cavern, when he heard a dreadful noiſe, reſembling the roar of a wild beaſt, which terrified him exceedingly.

He ſtarted up, in order to make his eſcape, and ran to the mouth of the cave, when he ſaw an enormous lion coming towards him, and from whom there ſeemed no poſſibility of eſcaping.

He now gave himſelf up as devoted to deſtruction; but great indeed was his aſtoniſhment, when he ſaw the animal advancing towards him in a grave and gentle pace, without ſhewing the leaſt mark of rage or fury, but uttered a kind of mournful ſound, as if he himſelf wanted aſſiſtance.

This unexpected event gave freſh courage to Androcles, who was naturally bold and reſolute. He attentively ſurveyed every part of his new ſavage acquaintance, who ſtood ſtill to give him leiſure for that purpoſe. He obſerved, that the lion did not put all his feet to the ground, and that one of them ſeemed wounded.

He boldly advanced, took hold of it, and attentively ſurveyed it, when he perceived in it a large thorn, which muſt have occaſioned great pain to the animal, as the leg was in conſequence very much ſwelled. However, he carefully pulled out the thorn, and then ſqueezed the foot to force out the matter that had gathered there.

The operation was no ſooner completed, than the grateful animal jumped round him, and put himſelf into as many attitudes of joy, as does the pampered lap-dog, when, after a ſhort abſence, he again finds himſelf with his fond and delicate miſtreſs.

Androcles became the lion's ſurgeon and completely cured his patient, who, in return, never went out in purſuit of prey, without bringing ſomething for the ſupport of his kind phyſician.

Our fugitive and his ſavage friend lived in this ſtrangekind of hoſpitality for ſome months, when Androcles, happening one day to wander too far from his retreat, was taken by a party of ſoldiers, and conducted back to his maſter.

Being tried and convicted by the ſevere laws of his country, he was condemned to be devoured by a lion, kept ſome time without food, to make him the more fierce and ravenous.

The fatal moment arrived, and the wretched Androcles was expoſed, unarmed, in a ſpacious place properly incloſed, round which were aſſembled an innumerable crowd to be witneſſes to this inhuman ſcene.

A den was opened, and out of it ruſhed a furious lion, uttering ſo dreadful a yell as filled all the ſpectators with horror. He ſprang towards the helpleſs victim, with an erected

mane, flaming eyes, and jaws gaping with deſtruction.

Pity commanded a mournful ſilence, and every eye was turned on the devoted victim, whoſe miſeries ſeemed to be haſtening to a period.

Pity and horror, however, were ſoon changed into wonder and aſtoniſhment, when they beheld the furious animal, inſtead of tearing the victim in pieces, ſtop ſuddenly in his career, and ſubmiſſively crouch at the feet of Androcles, as a faithful dog does at thoſe of his maſter.

Androcles was then loudly called upon by the governor of the town, to explain to him and the ſpectators the cauſe of ſo unintelligible a myſtery, how ſuch a fierce and ſavage wild beaſt ſhould, in a moment, be converted into a quiet and peaceful animal.

Androcles then related every thing that had paſſed between him and the lion in the wood, and in what manner he had there entertained him.

Every one preſent was equally delighted and aſtoniſhed at the honeſt narrative, and were happy to find, that even the moſt ſavage beaſt may be ſoftened by gratitude, and moved by humanity.

They unanimouſly exerted their intereſts to gain pardon for Androcles, and they ſucceeded in their endeavours. He was pardoned and

preſented with the lion, to whom Androcles twice owed his life.

LESSON XXVIII.

OF THE BAD EFFECTS OF VAPOURS.

IN mines, there are many and various hurtful damps and vapours, and many have been the fatal effects of them on the labouring miners. The moſt dangerous of all are found in thoſe places where the vapour has been long confined: the air ruſhing out from thence, frequently carries death along with it; and ſcarce any eſcape to tell the manner of its operations.

Some colliers in Scotland, working near an old mine that had been long cloſed up, happened, without knowing danger ſo nigh, to open a hole into it, from the pit where they were then employed.

Happily at that time they ſaw their error, and inſtantly fled for their lives. The next day, however, they were reſolved to renew their work in the ſame pit, but coming within the vapour, they all inſtantly dropped down dead, as if they had been ſhot.

Amongſt theſe unhappy men, there was one, whoſe wife was informed that he was ſtifled in the mine, and as he happened to be next the entrance, ſhe ſo far ventured down as to ſee where he lay.

As ſhe approached the place, the ſight of her huſband inſpired her with a deſire to reſcue him, if poſſible, from that dreadful ſituation; though a little reflection might have ſhewn her that it was then too late.

But nothing could keep her back, ſhe ventured forward, and had ſcarce touched him with her hand when the damp prevailed, and the miſguided, though faithful woman, fell dead by his ſide.

LESSON XXIX.

ON EARLY IMPROVEMENT.

LET not the ſeaſon of youth be barren of improvement, ſo eſſential to happineſs and reſpect. Thy future condition very much depends on thy conduct at this time of life, whether good or bad. Embrace the opportunity while nature is yet pliable and ſoft, and bad habits have not eſtabliſhed their dominion.

While prejudices have not darkened thy mind, and the world has not had time to debaſe thy affections. All thy powers are more lively, diſembarraſſed, and free, than they will be, perhaps at any future period. Whatever bent thou now giveſt thy heart unto, the direction is likely to continue.

It will form the channel in which thy life is to run, nay, it may determine an everlaſting

iſſue. Conſider then the employment of this important period, as the higheſt truſt which ſhall ever be committed to thee, as in a great meaſure, deciſive of thy happineſs, in time and in eternity.

As in the ſucceſſion of the ſeaſons, each by the invariable laws of Nature, affects the productions of what is next in courſe; ſo in human life, every period of our age, accordingly as it is well or ill ſpent, influences the happineſs of that which is to follow.

Virtuous youth gradually brings forward a ripe and flouriſhing manhood, and ſuch a manhood paſſes of itſelf, without uneaſineſs, into reſpectable and peaceful old age.

But when the heart is turned out of a virtuous courſe, diſorder takes place in the moral, as in the vegetable world. If the ſpring puts forth no bloſſoms, in ſummer there will be no beauty, and in autumn no fruit; ſo if youth be trifled away without improvement, manhood will be contemptible, and old age miſerable.

LESSON XXX.

SNOW.

SNOW conſiſts of watery particles which are frozen in the air. Experiments have been made, which prove that ſnow is twenty-four times lighter than water; and, that it fills up

ten or twelve times more ſpace, at the moment of falling, than the water produced from it when melted ; which could not be the caſe, if ſnow was not a water extremely rarified.

But ſnow is not mere water. For the conſtruction of its particles, and the effects it produces, are different from that of water and ice. In this reſpect, the manner in which the ſnow forms itſelf has ſomething very remarkable.

When particles of vapour, collected together, freeze in the atmoſphere, they appear in the form of a little dart, of an hexagonal ſhape. While a great number of ſuch little darts unite together, the particles of water which are among them grow hard, and take the form of ſalt-petre.

This accounts for the flakes with ſix ſides, which are compoſed of points like little needles, at each ſide of which, darts or ſmaller threads, join themſelves, though their form frequently alters, when carried here and there by the wind.

How wonderful the form of theſe flakes of ſnow would appear to us, if we were not accuſtomed to ſee them every year ! But becauſe certain wonders occur often, is that a reaſon for being inattentive to them ?

No, far from it : Let us be the more careful to examine into them, and to admire the power of God, who, in every ſeaſon, ſhews himſelf ſo rich, ſo inexhauſtible in means to provide for the conveniencies and pleaſures of mortals.

Have we a right to complain, that winter does not ſupply variety of amuſements for the ſenſes and the underſtanding? Is it not an aſtoniſhing ſpectacle to ſee that nature has formed even the flakes of ſnow with the moſt exact ſymmetry? to ſee ſuch a prodigious number of them fall from the ſky? to obſerve the ſeveral forms water takes under the creating hand of God?

Sometimes it forms itſelf into hail; ſometimes hardens into ice; and ſometimes changes into ſnow, and into innumerable flakes of it. All theſe changes ſerve at the ſame time for the uſe and embelliſhment of the earth, and even in the ſmalleſt phenomena of nature, God ſhews himſelf great and worthy our adoration.

Look no longer upon ſnow with indifference. Its form and the advantages reſulting from it, ſhould lead us to adore him who made it, and ſpreadeth it upon the earth; covering and preſerving many a root and plant from the keen frofty winds.

To him, whom all nature obeys; who cauſeth the ſnow to fall in flakes like wool; who ſpreadeth the white froſt like aſhes; who caſteth hail as in pieces; who ordereth the cold to bleſs and fertilize the earth; to him be all praiſe, honour, and glory.

LESSON XXXI.

ON THE KNOWLEDGE OF OURSELVES.

IN the firſt place, let us conſider well, what are the characters we bear amongſt our enemies. Our friends very often flatter us, as much as our own hearts. They either do not ſee our faults, or conceal them from us, or ſoften them by their partial repreſentations, in ſuch a manner, that we think them too trivial to be taken notice of.

An adverſary, on the contrary, makes a ſtricter ſearch into us, and diſcovers every flaw and imperfection in our tempers; and, though his malice may ſet them in too ſtrong a light, it has generally ſome ground for what it advances.

In order, likewiſe, to come to a true knowledge of ourſelves, we ſhould conſider, on the other hand, how far we may deſerve the praiſes and approbations which the world beſtows on us; whether the actions it applauds proceed from right and worthy motives; and how far we are really poſſeſſed of the virtues, which it celebrates or ſets forth, and which gain us credit amongſt thoſe with whom we converſe.

There is nothing of greater importance to us, than thus diligently to ſift our thoughts, and examine all theſe dark receſſes of the mind,

if we would eſtabliſh our hearts in ſuch a ſolid and ſubſtantial virtue, as will turn to account in that great day, when it muſt ſtand the teſt of infinite wiſdom and juſtice.

And laſtly, Search me, O God and know my heart, try me, and know my thoughts.

And ſee if there be any wicked way in me, and lead me in the way everlaſting.

LESSON XXXII.

OF THE ELEPHANT.

THIS animal, when tamed, is gentle, obedient and docile: patient of labour, it ſubmits to the moſt toiſome drudgery; and ſo attentive is he to the commands of his governor, that a word or look is ſufficient to ſtimulate him to the moſt violent exertions.

It is ſo attached to its keeper, that it careſſes him with its trunk, and frequently will obey no other maſter; it knows his voice, and can diſtinguiſh the tone of command, whether of anger, or of approbation, and regulates its actions accordingly: it receives his orders with attention, and executes with eagerneſs, but without precipitation.

All its motions, are orderly, and ſeem to correſpond with the dignity of its appearance, being grave, majeſtic, and cautious. It kneels down for the accommodation of thoſe who would mount upon its back, and with its pliant trunk, aſſiſts them to aſcend.

It ſuffers itſelf to be harneſſed, and ſeems to have a pleaſure in the finery of its trappings; it is uſed in drawing chariots, waggons, and various kinds of machines. One of theſe animals will perform with eaſe, the work of many horſes.

The manner of taking, taming, and rendering theſe animals ſubmiſſive, is curious, and well deſerves a place in the hiſtory of the elephant.

In the midſt of a foreſt, abounding with elephants, a large piece of ground is marked out, and ſurrounded with ſtrong paliſades, interwoven with branches of trees: one end of the incloſure is narrow, from which it widens gradually, ſo as to take in a great extent of country.

Several hundreds of men are employed upon the occaſion, who place themſelves in ſuch a manner, as to prevent the wild elephants from making their eſcape: they kindle large fires at certain diſtances, and make a dreadful noiſe, with drums and various kinds of diſcordant inſtruments, calculated for the purpoſe of ſtunning and terrifying the poor animals; whilſt another party, conſiſting of ſome thouſands, with the aſſiſtance of the female elephants, trained for the purpoſe, drive the wild elephants ſlowly to the great opening of the incloſure, the whole train of hunters cloſing in after them, ſhouting and making a great noiſe, till the elephants are driven, by inſenſible de-

grees, into the narrow part of the inclosure, through which there is an opening into a smaller space, strongly fenced in, and well guarded on all sides.

As soon as one of the elephants enters this strait, a strong bar closes the passage from behind, and he finds himself completely environed. On the top of this narrow passage, some of the huntsmen stand with goads in their hands, urging the creature forward to the end of the passage, where there is an opening just wide enough to let him pass.

He is now received into the custody of two female elephants, who stand on each side of him, and press him into the service: if he is likely to prove refractory, they begin to discipline him with their trunks, till he is reduced to obedience, and suffers himself to be led to a tree, where he is bound by the leg with stout thongs, made of untanned elk or buck skin.

The tame elephants are then led back to the inclosure, and the others are made to submit in the same manner. They are all suffered to remain fast to the trees for several days. Attendants are placed by the side of each animal, who supply him with food by little and little, till he is brought by degrees to be sensible of kindness and caresses, and allows himself to be led to the stable.

In the space of fourteen days, entire submission is completed. During that time he is fed

daily with cocoa-nut leaves, and led once a day to the water by the tame ones. He becomes accuſtomed to the voice of his keeper, and at laſt quietly reſigns his prodigious powers to the ſervice of man.

This animal ſeems to exceed moſt of the brute creation in ſagacity. The following account taken from Goldſmith, is an inſtance. "In Delhi, an elephant paſſing along the ſtreets, put his trunk into a taylor's ſhop, where ſeveral people were at work.

One of the perſons of the ſhop, deſirous of amuſement, pricked the animal's trunk with his needle, and ſeemed highly delighted with this ſlight puniſhment.

The elephant, however, paſſed on without any immediate ſigns of reſentment; but coming to a puddle of dirty water, he filled his trunk, returned to the ſhop, and ſpurted the contents over all the finery upon which the taylors were then employed.

LESSON XXXIII.

REMARKABLE STORY OF A DOG.

DURING the reign of Charles V. of France Aubri de Montidier, travelling alone in the foreſt of Bondi, was murdered and buried at the foot of a tree. His dog remained upon the grave ſeveral days, and would not leave the place till he was compelled to do ſo by hunger.

He came at laſt to Paris, to the houſe of an intimate friend of the unhappy Aubri, and by his doleful howlings, ſeemed to wiſh to acquaint him of the loſs they had ſuſtained.

After receiving ſome victuals, he renewed his noiſe, went to the door, and turning about to ſee if he was followed by any one, came back to his maſter's friend, and pulled him by the coat, as it were to perſuade him to go along with him.

This extraordinary behaviour of the dog, his returning without his maſter, whom he never quitted, and who all at once diſappeared, and perhaps that diſtribution of juſtice and of events, which ſeldom permits any long concealment of atrocious crimes; all theſe put together occaſioned the dog's being followed.

As ſoon as he came to the foot of the tree, he began to howl more violently than ever, and to ſcratch up the ground, as if marking out the ſpot where they ſhould dig. They dug, and found the body of the unfortunate Aubri!

Some time after, he accidentally ſpied the murderer, whom all hiſtorians agree in calling the Chevalier Macaire. He flew at his throat immediately, and it was with much difficulty he was forced to quit his hold. Every time the dog met him, he purſued and attacked him with the ſame fury.

The dog's inveteracy againſt this man alone, began to be taken notice of; and people not only called to mind the affection which he had

always ſhewn for his maſter, but ſeveral inſtances of the Chevalier Macaire's hatred and envy againſt Aubri de Montidier came alſo to be recollected.

Some other circumſtances increaſed the ſuſpicion. The king, being informed of what had paſſed, had the dog ſent for, who remained perfectly quiet till ſuch time as the Chevalier Macaire appeared, when immediately, in the midſt of a ſcore of other courtiers, he turned about, barked, and attempted to ruſh upon him.

At laſt he ſeized him by the throat, and brought him to the ground, and in this ſituation, he acknowledged his crime in the preſence of the king and of the whole court.

LESSON XXXIV.

OBSERVATIONS ON MAN AND THE BRUTE CREATION.

NEXT to man, in the viſible creation, are the beaſts: and certainly, with regard to the ſtructure of the body, the difference is not extremely great between man and other creatures.

It principally appears in this; that a man is perfectly erect and his form more elegant; that no beaſt has the feet of man, much leſs a hand ſo well fitted for every purpoſe; and laſtly,

that no other animal has a brain, ſo large, in proportion to its bulk, as man.

Concerning the prone poſture of their bodies, we may obſerve two things; the parts miniſtering thereto, and the uſe thereof.

As to the bodily parts, it is obſervable, that in all theſe creatures, the legs are made exactly conformable to their poſture, as thoſe of man are to his: and further, that the legs and feet are always admirably well ſuited to the motion and exerciſe of each animal.

In ſome they are made for ſtrength, to ſupport a vaſt and unwieldly body; as in the elephant, which being a creature of ſuch prodigious weight, has its legs accordingly made like pillars.

In others, they are made for agility and ſwiftneſs. So deers, hares, and ſeveral other animals, have their legs very ſlender, but ſtrong withal, and every way adapted to quick motion.

In ſome they are formed only for walking and running; but in others, for ſwimming alſo: thus in the feet of the otter, the toes are all conjoined with membranes, as they are in geeſe and ducks; and in ſwimming it is obſervable, that when the foot goes forward in the water, the toes are cloſe, but when backward, they ſpread out; whereby they more forcibly ſtrike the water, and drive themſelves forward.

In ſome, as moles, they are made for walk-

ing and digging: and, in others, for walking and flying, as in the bat and Virginian flying ſquirrel.

In ſome they are made more weak, for the plainer lands: in others, ſtiff and leſs flexible, as thoſe of the elk, for traverſing ice; and the goat for dangerous places.

There are many more to deſcribe, which could not be done in this leſſon; but if curioſity leads, they may be ſought for in "Treatiſes on Natural Hiſtory."

LESSON XXXV.

REVOLUTIONS WHICH ARE CONSTANTLY IN NATURE.

THE ſun, moon, and ſtars, continue conſtantly the ſame courſe, once preſcribed to them. But who is it that ſupports and directs them? Who teaches theſe bodies the courſe they ought to take? Who points out to them the time for their revolutions?

Who empowers them to move always with the ſame force? Who prevents them from falling on our globe, or from loſing their way in the immenſe ſpace of the heavens? All theſe queſtions lead us to God.

It is he who appointed the circles they were to deſcribe; it is he who ſupports, who guides, and prevents them from confuſion. By laws, unknown to us, he cauſes thoſe celeſtial bodies

to move with incredible ſwiftneſs, and with ſuch perfect regularity, that nothing can diſturb it.

Nearer to us, there are, in the elements, continual revolutions, though they are not viſible to common obſervers. The air is in perpetual motion; the water continues its courſe without ceaſing; the rivers run into the ſea; and, from its broad ſurface, vapours riſe, which produce clouds.

Theſe fall again upon the earth, in rain, ſnow, and hail; they penetrate into the mountains, and fill the ſprings; from whence the rivulets become rivers, when they have met, and are thereby augmented in their courſe.

Thus, the water which had fallen from the cloud, returns back into the ſea. The ſeaſons laſt a limited time, and ſucceed each other, according to the order eſtabliſhed. Each year the fertile earth produces again its plants, and its harveſt.

Yet it is never exhauſted; for by means of this continual circulation, whatever the earth yields is reſtored to it again. The winter comes at the appointed time, and brings the repoſe it has occaſion for; and, when it has fulfilled the deſigns of the Creator, the ſpring ſucceeds; and this reſtores to the earth a ſucceſſion of its fruits.

The ſame circulation takes place in the body of every living creature: the blood flows continually through its ſeveral channels, diſtributes

to each limb the nouriſhing juices it requires, and then returns to the heart from whence it came.

All theſe revolutions lead us to reflect on the Supreme Being, who laid the foundation of them; and who, by his power and wiſdom, continues to direct them to this very moment.

LESSON XXXVI.

JOY AND GRIEF.

LET not thy mirth be ſo extravagant as to intoxicate thy mind, nor thy ſorrow ſo heavy as to depreſs thy heart. This world affordeth no good ſo tranſporting, nor inflicteth any evil ſo ſevere, as ſhould raiſe thee far above, or ſink thee much beneath, the balance of moderation.

Lo! yonder ſtandeth the houſe of joy. It is painted on the outſide and looketh gay; thou mayeſt know it from the continual noiſe of mirth and exultation that iſſueth from it.

The miſtreſs ſtandeth at the door, and calleth aloud to all that paſs by; ſhe ſingeth and ſhouteth, and laugheth without ceaſing.

She inviteth them to go in and taſte the pleaſures of life, which ſhe telleth them are no where to be found but beneath her roof.

But enter thou not into her gate; neither aſſociate thyſelf with thoſe who frequent her houſe.

They call themſelves the ſons of Joy; they laugh and ſeem delighted: but madneſs and folly are in all their doings.

They are linked with miſchief hand in hand, and their ſteps lead down to evil. Dangers beſet them round about, and the pit of deſtruction yawneth beneath their feet.

Look now on the other ſide, and behold, in that vale overſhadowed with trees, and hid from the ſight of men, the habitation of Sorrow.

Her boſom heaveth with ſighs, her mouth is filled with lamentation; ſhe delighteth to dwell on the ſubject of human miſery.

She looketh on the common accidents of life, and weepeth; the weakneſs and wickedneſs of man is the theme of her lips.

All nature to her teemeth with evil, every object ſhe ſeeth is tinged with the gloom of her own mind, and the voice of complaint ſaddeneth her dwelling day and night.

Come not near her cell; her breath is contagious; ſhe will blaſt the fruits, and wither the flowers, that adorn and ſweeten the garden of life.

In avoiding the houſe of Joy, let not thy feet betray thee to the borders of this diſmal manſion; but purſue with care the middle path, which ſhall lead thee by a gentle aſcent to the bower of tranquillity.

With her dwelleth Peace, with her dwelleth Safety and Contentment. She is chearful,

but not gay; ſhe is ſerious, but not grave; ſhe vieweth the joys and the ſorrows of life with an equal and ſteady eye.

LESSON XXXVII.

OF MOUNTAINS.

THERE is not, perhaps, in all nature, any thing that impreſſes an unaccuſtomed ſpectator, with ſuch ideas of awful ſolemnity, as theſe immenſe piles on the boſom of the earth, which ſeem to mock the littleneſs of human magnificence.

In countries, where there are nothing but plains, the ſmalleſt elevations or hills are apt to excite wonder. In Holland, which is all flat, they ſhew a little ridge of hills near the ſea ſide, which Boerhaave generally marked out to his pupils, as being mountains of no ſmall conſideration.

What would be the feelings of ſuch an auditory, could they at once be preſented with a view of the heights and precipices of the Alps or Andes?

Even amongſt us, in England, we have not ſufficient ideas of a mountain-proſpect; our hills are generally ſloping from the plain, and cloathed to the very top with verdure; we can ſcarcely, therefore, lift our imaginations to thoſe aſtoniſhing piles, whoſe tops peep up behind the high and intervening clouds, ſharp

and cragged, reaching to heights, that human avarice or curioſity have never been able to aſcend.

It has been aſked by the curious, how mountains come to be formed, and what are their uſes? In our own happy region, we generally ſee no inequalities, but ſuch as contribute to uſe and beauty; and, therefore, we are amazed at a queſtion, how ſuch neceſſary things, though inequalities, came to be formed; at the ſame time, wondering at the beauty and fitneſs of all things within our proſpect.

LESSON XXXVIII.

ON FILIAL DUTY.

AS ſtorks live to a very advanced age, their limbs grow feeble, their feathers fall off, and they are incapable of providing for their food or ſafety. Being birds of paſſage, they are under another inconvenience; for, they are not able to remove themſelves from one country to another at the uſual ſeaſon.

In all theſe circumſtances, it is reported that their young ones aſſiſt them, covering them with their wings, and nouriſhing them with the warmth of their bodies. They even bring them proviſions in their beaks, and carry them from place to place on their backs, or ſupport them with their wings.

In this manner they return, as much as lies

in their power, the care which was beſtowed on them when they were young in the neſt. A ſtriking example of filial piety, inſpired by inſtinct, from which reaſon itſelf needs not be aſhamed to take example.

" Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee," was an expreſs commandment, and the only one to which a promiſe was annexed. Amongſt the Iſraelites, the ſlighteſt offence againſt a parent was puniſhed in the moſt exemplary manner.

Certainly, nothing can be more juſt or reaſonable, than that we ſhould love, honour, and ſuccour thoſe, who are the very authors of our being, and to whoſe tender care (under Heaven) we owe the continuance of it during the helpleſs ſtate of our infancy.

Love, charity, and an intercourſe of good offices, are what we undoubtedly owe to all mankind; and he who omits them, is guilty of ſuch a crime as generally carries its puniſhment with it.

To our parents, however, more, much more than all this, is due; and, when we are ſerving them, we ought to reflect, that, whatever difficulties we go through for their ſake, we cannot do more for them than they have done for us; and that there is no danger of our over-paying the vaſt debt of gratitude they have laid us under.

In fine, we ſhould conſider, that it is a duty

moſt peculiarly inſiſted on by Heaven itſelf; and, if we obey the command, there is no doubt, but we ſhall alſo receive the reward annexed to it.

LESSON XXXIX.

THE DANGER OF APPLAUSE.

HOW vain a thing is man! How ready to be puffed up with every breath of applauſe, and to forget that he is a creature and a ſinner! He that can bear to be ſurrounded with approbations and honours, and yet keep the ſame air and countenance, without ſwelling a little at heart, hath paſſed an hour of temptation and come off conqueror.

As the fining pot for ſilver, and the furnace for gold, ſo is a man to his praiſe. Eudoxus is a man of exalted virtue and unſtained reputation: every one that knows him, ſpeaks well of him; he is ſo much honoured, and ſo well beloved in his nation, that he would have need to flee his country to avoid praiſes.

So ſenſible is he of the ſecret pride that is ſo apt to taint human nature, that he holds himſelf in perpetual danger, and maintains an everlaſting watch. He behaves now with the ſame modeſty, as when he was unknown and obſcure.

He receives the praiſes of his fellows with an humble mien, and an indifference of ſpirit,

that is truly admirable and divine. It is a lovely pattern, but the imitation is not eaſy.

I took the freedom one day to aſk him, how he acquired this wonderful humility, or whether he was born with no pride about him, or ſubject, like other men, to the ſame evil?

"Ah no! (ſaid he with a ſecret ſigh) I feel the working poiſon, but I keep the antidote at hand: when my friends tell me of many good qualities and talents, I have learned with Paul to ſay, What have I that I have not received?

My own conſciouſneſs of many follies and ſins conſtrains me to add, What have I, that I have improved? And then right reaſon and religion join together to ſuppreſs my vanity, and teach me the proper language of a creature and a ſinner; what then have I to glory in?"

LESSON XL.

EVERY THING IN NATURE TENDS TO THE GOOD OF MANKIND.

WE cannot be too ſenſible of the love and preference with which we are honoured, by God's diſtinguiſhing us ſo advantageouſly from other creatures.

Let us feel, as we ought, the great happineſs of being particularly the objects of his beneficent liberality; of being, in ſome meaſure,

the centre of all he has produced for the manifeſtation of his glorious attributes.

It is for us that all nature acts and labours in the earth, in the air, and in the waters. For us the horſes hoof is furniſhed with that horn, which it would have no occaſion for, were it not to draw burdens, and to climb the mountains.

For us the ſilk-worm ſpins its bag, ſhuts itſelf up in it, and afterwards leaves us this web ſo artfully contrived. For us the gnat lays its eggs in the water, to feed the fiſh, which ſerve themſelves for our ſubſiſtence.

For us the bee gathers, from the flowers, their exquiſite honey. For us the ox is put to the plough, and deſires no other reward than a little food. It is alſo for us that the foreſts, the fields, and the gardens, abound in riches. For us alſo are deſigned the treaſures the mountains contain.

It is true that we have, beyond compariſon, more wants than the brute creation, but we have alſo many more faculties, talents, and induſtry, to make every thing around us ſerve for our uſe and pleaſure.

Numbers of creatures contribute towards our food, cloaths, and habitations; and furniſh us with innumerable conveniencies and enjoyments. If God has created us with ſo many wants, it is to procure us a greater variety of agreeable ſenſations.

It would be impoſſible for us to ſatisfy thoſe

multiplied wants, if animals had as many as we have; and it is in order that we ſhould have plenty of every thing, that the things they require, are generally ſuch as mankind can make no uſe of.

But it is not our food only, that God has provided with ſo much goodneſs: He has deſigned to procure us a thouſand other enjoyments. It is for us that the lark and the nightingale ſing; that the flowers perfume the air; that the fields and the gardens are adorned with ſo many different colours.

Above all, he has given us reaſon, to enable us to make every thing contribute to our ſubport and pleaſure; to rule over animals; to ſubdue the whale and the lion; and what is ſtill more precious in another way, to take pleaſure in his works; to contemplate the beauty, the greatneſs, and magnificence of them; to admire their order and harmony.

O man! thou art ſo endowed, and ſo loaded with favours, how canſt thou ever be grateful enough to thy heavenly Benefactor? What love can be perfect enough, to anſwer in any degree, to that which he has ſhewn unto us! Let us frequently reflect on the liberal bleſſings which we receive from him every hour.

But above all, let us acknowledge the mercies of God, in the bleſſings he reſerves for us hereafter. For what are the bleſſings of life, in compariſon of the glory which awaits us in heaven?

It is true, that even here, we continually experience the wonderful effects of his benevolence, and are ſurrounded with the wonders of his goodneſs; but our pleaſures are mixed with pain, and perfect and durable happineſs can only be found in heaven.

LESSON XLI.

ON THE STATE OF SLEEP.

LET us obſerve what wiſdom is diſplayed in theſe remarkable incidents of our frame, ſleep and dreams: ſo remarkable, that they are a kind of experimental myſtery, a ſtanding miracle. Behold the moſt vigorous conſtitution, when reſigned to the ſlumbers of the night.

Its activity is oppreſſed with indolence; its ſtrength ſuffers a temporary annihilation. The nerves are like a bow unſtrung, the whole animal like a motionleſs log. Behold a perſon of the moſt delicate ſenſations and amiable diſpoſitions.

His eyes diſcern no light, diſtinguiſh no objects. His ears, with the organs unimpaired, perceive not the ſounds that are round about them. The very fine ſenſe of feeling is overwhelmed with an utter ſtupefaction.

Where are his ſocial affections? He knows not his tender parent, nor the friend that is as his own ſoul.

Behold the moſt ingenious ſcholar, ſkilful in learning. In this ſtate, how are all his thinking faculties unhinged, and inſtead of cloſe connected reaſonings, there is nothing but a disjointed mixture of abſurd notions. Inſtead of well-digeſted principles, nothing but a diſorderly jumble of conceptions.

Yet, no ſooner does he awake, than he is poſſeſſed of all his former endowments. His ſinews are braced and fit for action, his ſenſes briſk and keen. The frozen affections melt with tenderneſs: the romantic viſionary is again the matter of reaſon.

And (what is very ſurpriſing) the confuſed mind does not regulate itſelf by degrees, but in the twinkling of an eye, it is poſſeſſed of all its faculties! Why does not the numbneſs, which ſeized the animal powers, chain the limbs perpetually? Why does not the ſtupor, that deadened all the ſenſe, hold faſt its poſſeſſion? When the thoughts are once diſadjuſted, why are they not always in confuſion?

How is it, from an inactivity reſembling death, and from extravagancies little differing from madneſs, that the body and mind are ſo ſuddenly reſtored to their natural powers? The body to its vigour and agility, the mind to ſedateneſs and harmony? Surely it is the Lord's doing, and it is marvellous in our eyes!

LESSON XLII.

OF THE FORMATION OF ISLANDS.

NEW iſlands are formed in two ways; either ſuddenly, by the action of ſubterranean fires, or more ſlowly, by the depoſitions of mud carried down by rivers, and ſtopped in its courſe at the mouths of the rivers or elſewhere, by various accidents.

With reſpect, particularly, to the firſt, ancient hiſtorians and modern travellers, give us ſuch accounts as we can have no room to doubt. Seneca aſſures us, that in his time the Iſland of Theraſia appeared, unexpectedly, to ſome mariners.

Pliny aſſures us, that thirteen iſlands in the Mediterranean appeared at once, ſpringing up, as it were, from under the water; the cauſe of which he aſcribes, rather to the retiring of the ſea in thoſe parts, than to any power under the earth.

However, he mentions the iſland of Hiera, near that of Theraſia, as formed by ſubterraneous exploſions: and adds to his liſt ſeveral others, formed in the ſame manner. In one of which he relates, that fiſh in great abundance were found, and that all thoſe who eat of them, died ſhortly after.

"On the twenty-fourth of the month called May, in the year 1707, a ſlight earthquake

was perceived at Santorin ; and the day following, at funrifing, an object was ſeen by the inhabitants of that iſland, at two or three miles diſtance at ſea, which appeared like a floating rock.

Some perſons, either from a deſire of gain or to gratify their curioſity, went there, and found, even while they ſtood upon this rock, that it ſeemed to riſe beneath their feet.

They perceived alſo that its ſurface was covered with pumice ſtones and oyſters, which it raiſed from the bottom. Every day after, until the fourteenth of the next month, this rock ſeemed conſiderably to increaſe ; and then was found to be half a mile round, and about thirty feet above the ſea.

The earth of which it was compoſed, appeared whitiſh, with a ſmall portion of clay. Soon after this, the ſea was again troubled, and ſteams aroſe, which were very offenſive to the inhabitants of Santorin.

But on theſixteenth of the following month, ſeventeen or eighteen rocks were ſeen to riſe out of the ſea, and at length to join together. All this was accompanied with the moſt terrible noiſe and fires, which proceeded from the iſland that was newly formed.

The whole maſs, however, of all this new formed earth uniting, increaſed every day, both in height and breadth, and by the force of its exploſions, caſt forth rocks to ſeven miles diſtance.

This continued to bear the ſame dreadful appearance, till nearly the end of the ſame year; and it is at preſent a volcano, which ſometimes renews its eruptions. It is about three miles in circumference, and from about thirty to forty feet high.

LESSON XLIII.

PYRRHUS AND FABRICIUS.

A TREATY being on foot between the Romans and Pyrrhus, King of Macedon, for the exchange of priſoners; the latter, after having given a general audience to the ambaſſadors, took Fabricius aſide, and converſed with him to the following purport:

He told him, he was ſenſible of his merit; that he was convinced of his excellence as a general, and perfect qualifications for the command of an army; that juſtice and temperance were united in his character, and that he juſtly paſſed for a perſon of virtue.

But he lamented the certainty of his poverty, and ſaid, that fortune, in this particular, had treated him with injuſtice, by miſplacing him in the claſs of indigent ſenators.

In order, therefore, to ſupply that deficiency, ſaid Pyrrhus, (provided thou wilt aſſiſt me to negociate an honourable peace) I am ready to give as much gold and ſilver as will raiſe thee above the richeſt citizen of Rome; being

fully perſuaded, that no expence can be more honourable to a prince, than that which is employed in the relief of great men, who are compelled by their poverty to lead a life unworthy of their virtue, and that this is the nobleſt purpoſe to which a king can poſſibly devote his treaſures.

The anſwer of Fabricius was as follows:

"As to my poverty, thou haſt, indeed, been rightly informed. My whole eſtate conſiſts in a houſe of but mean appearance, and a little ſpot of ground, from which, by my own labour, I draw my ſupport.

"But if any have been perſuaded to think, that this poverty makes me leſs conſidered in my country, or in any degree unhappy, they are extremely deceived.

"I have no reaſon to complain of fortune; ſhe ſupplies me with all that nature requires; and, if I am without ſuperfluities, I am alſo free from the deſire of them.

"With theſe, I confeſs, I ſhould be more able to ſuccour the neceſſitous, the only advantage for which the wealthy are to be envied. But, ſmall as my poſſeſſions are, I can ſtill contribute ſomething to the ſupport of the ſtate and the aſſiſtance of my friends.

"With regard to honours, my country places me, poor as I am, upon a level with the richeſt; for Rome knows no qualifications for great employments, but virtue and ability.

"She intruſts me with the command of her

armies, and confides to my care the moſt important negociations. My poverty does not leſſen the weight and influence of my counſels in the ſenate. The Roman people honour me for that very poverty which ſome conſider as a diſgrace. They know the many opportunities I have had in war to enrich myſelf, without incurring cenſure.

" They are convinced of my diſintereſted zeal for their proſperity; and, if I have any thing to complain of in the return they make, it is only the exceſs of their applauſe.

" What value, then, can I ſet upon gold and ſilver? What king can add any thing to my fortune? Always attentive to diſcharge the duties incumbent on me, I have a mind free from ſelf-reproach, and I have an honeſt fame.

LESSON XLIV.

PASSION AND PATIENCE.

PASSION is a fever of the mind, which ever leaves us weaker than it found us. It is the threſhold of madneſs and infanity: and indeed they are ſo much alike, that they ſometimes cannot be diſtinguiſhed, and their effects are often equally fatal.

The firſt ſtep to moderation is, to perceive that we are falling into a paſſion. It is much eaſier, wholly to prevent ourſelves from falling into a paſſion, than to keep it within juſt

bounds: that which few can moderate, almoſt any body may prevent.

Envy and wrath ſhorten life: and anxiety bringeth age before its time. We ought to diſtruſt our paſſions, even when they appear the moſt reaſonable. He who overcomes his paſſion, overcomes his ſtrongeſt enemy. If we do not ſubdue our anger, it will ſubdue us.

A paſſionate temper renders a man unfit for advice, deprives him of his reaſon, robs him of all that is great or noble in his nature, deſtroys friendſhip, changes juſtice into cruelty, and turns all order into confuſion.

Herod, the Tetrarch of Judea, had ſo little command over his paſſion, that upon every ſlight occaſion, his anger would tranſport him into abſolute madneſs. In ſuch a deſperate fit he killed Joſippus.

Sometimes he would be ſorry, and repent of the folly and injuries he had done, when anger had clouded his underſtanding; and ſoon after commit the ſame outrages, ſo that none about him were long ſafe: and no wonder, for unreſtrained anger quickly breaks out into madneſs.

There is no difference between a madman and an angry man while the fit continues; becauſe both are void of reaſon, inexorable and blind.

Paſſion is a vice that few men are able to conceal; for if it do not betray itſelf, by ex-

fernal ſigns, ſuch as a ſudden paleneſs of the countenance and trembling of the joints, it is more impetuous within; ſecretly gnaws the very heart, and produces dangerous effects in thoſe who nouriſh it.

How different is the conduct of him who ſuffereth not anger to deprive him of reaſon. The temper of Sir Iſaac Newton is ſaid to have been ſo equal and mild, that no accident could diſturb it; and a remarkable inſtance of it is authenticated by a perſon who is ſtill living.

He had a favourite little dog, which he called Diamond, and being one day called out of his ſtudy into the next room, Diamond was left behind him.

When Sir Iſaac returned, having been abſent but a few minutes, he had the mortification to find, that his dog having thrown down a lighted candle amongſt ſome papers, the nearly-finiſhed labours of many years was in flames, and almoſt conſumed to aſhes.

This loſs, as he was very far advanced in years, was irretrievable; yet, without once ſtriking the dog, he only rebuked him with this exclamation:—"Oh Diamond! Diamond! thou little knoweſt the miſchief thou haſt done."

LESSON XLV.

OF THE RHINOCEROS.

THE Rhinoceros, next to the elephant, is the moſt extraordinary animal in the Eaſt-Indies. He is equal in height to a middling horſe, but is ſhaped like a wild boar, only he is much larger, and has ſhorter legs.

His ſkin is without hair, but ſo thick and hard, as to be almoſt impenetrable: at a diſtance it looks as if covered with ſcales.

On his noſe he has a horn of a dark brown colour, which bends backward, and is often too feet long; he has another horn a little above this, which never exceeds ſix inches.

His eyes are very ſmall, and he only ſees ſtraight forward; therefore he always runs in a ſtraight line, tearing up whatever ſtands in his way.

With his horn, he throws ſtones over his head to a great diſtance, and even tears up trees by the roots.

He grunts like a hog; but when purſuing his prey, he makes a terrible noiſe. He feeds much on the boughs of ſuch trees, as are thick ſet with ſtrong and tough thorns; but he prefers the fleſh of animals when they come in his way.

He has a natural antipathy to the elephant, places all his ſafety in flight. He ſeldom at-

tacks a man unleſs he is dreſſed in red, a colour to which he has a ſtrong averſion.

The uſual method of taking this animal is in pits dug in the paths by which he goes to drink, and covered with branches, graſs, &c.

LESSON XLVI.

THE SPHERICAL FORM OF OUR EARTH.

MANY people are apt to fancy the earth an even plane, a round flat ſurface: But, if that was the caſe, the exterior limits of this ſurface would be found out; and, in approaching any place, it would be impoſſible to ſee the tops of towers and mountains before the lower parts of them.

The earth, then, muſt be a globe; but it is not exactly and ſtrictly ſpherical, for it is a little more raiſed under the line, and flatter towards the poles, nearly reſembling an orange.

But that deviation from a circular form is very inconſiderable, at the moſt only ten German miles, which is ſcarcely perceptible in a globe, whoſe circumference is five thouſand four hundred German miles, and the diameter one thouſand ſeven hundred and twenty.

There will be no doubt of the form of the earth being nearly ſpherical, if we conſider, that, in the eclipſes of the moon, the ſhadow

which the earth caſts on that planet is always round.

Beſides, if the earth were not round, how could they have ſailed round it, or how ſhould the ſtars riſe and ſet ſooner in the eaſtern than in the weſtern countries. Here, again, is the wiſdom of the Creator manifeſt.

The form he has given to the earth is the moſt proper and convenient for a world like ours, and for its inhabitants. Light and heat, ſo neceſſary for the preſervation of creatures, are, by this means, diſtributed over the whole earth.—From thence, alſo, proceed the daily returns of night and day, and the annual return of heat and cold, &c.

The water is equally diſtributed over the globe, and the ſalutary uſe of the winds is felt over every part of the earth. We ſhould be deprived of all thoſe advantages, if our earth had any other form. In ſome countries, it would be a paradiſe, in others a chaos; one part of it would be ſwallowed up in water, the other burnt up with the heat of the ſun.

In certain countries, mankind would be expoſed to furious tempeſts, which would deſtroy every thing, while they would be ſtifled in other places by the want of air, the current of which would be nearly ſtopped.

One part of the earth would enjoy the benign influence of the ſun, while the other would be frozen with cold. What pride and ignorance ſhould we not betray, if we did not ac-

knowledge in this, the hand of an almighty and benevolent Creator? Should we deſerve to inhabit a world, where all is ſo wiſely ordained, if, like the brutes, we were inſenſible to this admirable plan, and the numberleſs bleſſings which accrue from it?

LESSON XLVII.

OF THE CAMEL.

ANOTHER native of the Eaſt-Indies is the camel, one of the moſt ſerviceable creatures in the world. He kneels down to receive his burdens, and when he has his accuſtomed load, gets up on his feet again; but if he feels himſelf overburthened, he will not riſe, but cry till part of it is taken off.

One of them will carry ten or twelve hundred weight, forty miles a day, for thirty or forty days together. They have no teeth in the upper jaw. They will travel forty hours without either meat or drink, and nine days without drink: they have two ſtomachs admirably contrived for this purpoſe. The perſon, who diſſected one at Paris, found in his ſecond ſtomach ſeveral ſquare holes, which were the mouths of about twenty cavities, like bags, placed between the two membranes, which compoſe the ſubſtance of the ſtomach.

In theſe receivers, he has enough of water to ſerve him for ſo many days. The hunch on

his back is not flesh, much less bone, but mere hair ; for when this is pressed close down, he is no more hunch-backed than a swine.

They subsist on very little, which enables them to travel through those vast and barren deserts. How wise is he, who caused these to be natives of those countries, where such creatures are absolutely necessary. A farther instance of this is, that the African camel, who has still greater and rougher journeys to make, is larger and stronger, and capable of carrying heavier burdens than those of Asia.

Another wonderful property in camels is, that of foreseeing the poisonous winds, which kill in a moment. A little before these come, they run together and cry, and hide their noses in the earth : and, as soon as they are past, they lift up their heads and continue their journey.

LESSON XLVIII.

THE TWO BROTHERS.

AMONGST the numerous adventurers, who went to South-America, in pursuit of gold and silver, was a Spaniard, whose name was Pizarro, and, who, like others, was anxious to try his fortune.

As he had a great affection for his elder brother, he cummunicated to him his design, and earnestly entreated him to go along with him,

promiſing to give him an equal ſhare of whatever the expedition ſhould produce.

His brother, whoſe name was Alonzo, was a man of good underſtanding and eaſy temper. He did not much like the propoſed expedition, and endeavoured to perſuade Pizarro to abandon it, repreſenting to him the certain dangers he would have to encounter, and the great uncertainty of ſucceſs.

However, perceiving that all arguments were in vain, he conſented to accompany him, declaring at the ſame time, that he wanted no part of the riches he might procure, and only aſked to have a few ſervants and his baggage.

Pizarro then diſpoſed of all his effects, purchaſed a veſſel, and embarked with ſeveral other adventurers, who had no doubt of making immenſe fortunes.

Alonzo, on the other hand, took with him only a few ploughs, harrows, and other implements of huſbandry; together with ſome corn, and ſeeds of different ſorts of vegetables.

Though this conduct appeared very ſtrange to Pizarro, yet he took no notice of it to his brother, wiſhing to avoid the leaſt appearance of altercation.

A proſperous gale waſted them acroſs the Atlantic, when they put into the laſt port they intended to ſtop at, until they ſhould reach the land of gold and ſilver.

Here Pizarro purchaſed ſeveral implements, uſed in digging for, melting and refining, the gold he doubted not of finding, and alſo procuring labourers to aſſiſt him in the work. Alonzo purchaſed only a few ſheep, and four ſtout oxen, proper with their harneſs for ploughing.

From hence they ſet ſail, and arrived ſafe at their deſtined port. Alonzo then acquainted his brother, that as his intentions were only to accompany and aſſiſt him in the voyage, he ſhould ſtay near the borders of the ſea with his ſervants and cattle, whilſt he traverſed the country in ſearch of gold; and as ſoon as he had procured as much as he wanted, he ſhould be ready to accompany him back to Spain, whenever he ſhould return to the coaſt.

Pizarro ſet out immediately, and though he ſaid nothing to his brother, yet could not help expreſſing his contempt of him to his companions. "I have always been accuſtomed, (ſaid he to his followers) to conſider my brother as a man of ſenſe; but I now perceive my miſtake.

He intends to amuſe himſelf with his ſheep and oxen, as if he were actually on his own farm in Spain. We, however, know better than to waſte our time in that manner. We, in a ſhort time ſhall enrich ourſelves for the reſt of our lives."

His ſpeech was univerſally applauded, excepting by one Spaniard, who, as he marched

on, ſhook his head, and told Pizarro, that he probably might not find his brother ſo great a fool as he imagined.

They continued their journey into the country for ſeveral days, and met with numberleſs obſtacles, ſuch as being obliged to croſs rivers, to aſcend craggy mountains, and penetrate almoſt impervious foreſts; ſometimes ſcorched with the intenſe heat of the ſun, and then ſoaked by the violent rains that fell.

In ſpite of all difficulties, they purſued their ſearch for gold, and at laſt came to a place where they found it in tolerable quantities. Succeſs inſpired them with courage, and they continued their labours, till their proviſions were all expended.

Though they gained gold, they ſuffered much from hunger, but contented themſelves with living on ſuch roots and berries as the earth ſpontaneouſly produced. Even this ſupply at laſt failed them, and, after loſing ſeveral of their company by famine and hardſhips, the reſt with difficulty crawled back to the place where they had left Alonzo, carrying with them that pernicious gold, for which they had expoſed themſelves to the dangers of death in ſo many miſerable ſhapes.

LESSON XLIX.

THE SAME CONTINUED.

IN the mean time, Alonzo, who foreſaw all theſe diſaſters, was employing himſelf in a far more uſeful manner. His knowledge in huſbandry, pointed out to him a ſpot of conſiderable extent and fruitful ſoil, which he ploughed up, by the aſſiſtance of his ſervants and the oxen he had brought.

He then committed the different ſeeds, which he had furniſhed, to the boſom of the earth. Every thing proſpered beyond expectation, and a plentiful harveſt rewarded his toils. His ſheep alſo proved prolific.

In the intervals of time, Alonzo and his ſervants employed themſelves in fiſhing; and the fiſh they caught was dried and ſalted, having found ſalt upon the ſea ſhore. So that by this time, they had formed a tolerable quantity of proviſions.

Alonzo received his brother Pizarro, on his return, with the utmoſt reſpect, and enquired what ſucceſs he had met with.

Pizarro then informed him of the vaſt quantity of gold they had found, but that ſeveral of his comrades had periſhed, and thoſe who remained, were in a ſtarving condition.

He immediately requeſted his brother to give him ſomething to eat, having taſted no

other food for two days, than the roots and barks of trees.

To this requeſt Alonzo very coolly replied, that his brother ſhould remember, on their departure from Europe, that they had agreed not to interfere with each other; and that, as he had relinquiſhed all pretenſions to the gold they might diſcover, they could have no right to any part of the produce of his labour.

"If thou thinkeſt proper (added Alonzo) to exchange ſome of thy gold for proviſions, I ſhall then be ready to accommodate thee."

However unkind Pizarro thought this behaviour of his brother, he and his companions, being in a ſtarving condition, were obliged to ſubmit to his demands. Alonzo placed ſo high a value on his proviſions, that he ſoon became maſter of all the gold they had collected, merely to procure them articles of ſubſiſtence.

Alonzo then propoſed to his brother to embark for Europe, as the veſſel in which they had arrived at America was ſtill in good condition, and the winds and weather favourable.

Pizarra, with a ſtern, haughty, and diſdainful look, replied, that ſince he had ſtripped him of all the wealth he had acquired with ſuch danger and fatigue, and treated him ſo unbrotherly, he might return without him.

As to himſelf, he ſaid, he would remain upon that deſert ſhore, and there end his life. Alonzo, inſtead of reſenting this language,

caught his brother in his arms, and thus addreſſed him:

Is it poſſible, that my dear brother could believe that I meant to deprive him of the gold he had ſo dearly bought? May all the gold in the univerſe periſh, rather than that I ſhould treat thee in ſuch a manner! I perceived thy impetuous deſire for gold, and I have taken this method to draw thee from thy attachment to it.

My prudence and induſtry appeared to thee as chimerical, ſince thou imagined that nothing can be wanting to him who poſſeſſes gold; but thou haſt now learned, that all the gold thou hadſt found, would not have prevented thee and thy followers from ſtarving, had not my induſtry and foreſight prevented it.

I am willing to flatter myſelf, that thou wilt be wiſer for the future; and therefore, take back thy gold, and make a proper uſe of it for the time to come."

This unexpected generoſity of Alonzo, filled Pizarro with aſtoniſhment and gratitude, and he was, for the firſt time, obliged to confeſs, that induſtry and prudence were preferable to gold. They then embarked for Europe, and, after an eaſy paſſage, arrived ſafe in Spain.

Pizarro, during the voyage, often intreated his brother to accept of one half of the gold, which Alonzo ſteadily refuſed, ſaying, that he who can raiſe what is ſufficient for the ſupply

of his natural wants, ſtands in no need of the aſſiſtance of gold.

LESSON L.

ON TRUTH AND SINCERITY.

TRUTH has, in reality, all the advantages of appearance, and many more. If the ſhew of any thing be good for aught, I am ſure ſincerity is better: for why does any man diſſemble, or ſeem to be that which he is not, but becauſe he thinks it good to have ſuch a quality as he pretends to; to counterfeit and diſſemble, is to put on the appearance of ſome real excellency.

Now the beſt way in the world, for a man to ſeem to be any thing, is really to be what he would wiſh to be taken for.

Beſides that, it is many times as troubleſome to make good the pretence of a good quality, as to have it; and if a man have it not, it is ten to one, but he is diſcovered to want it, and then all his labour and pains, that he might ſeem to have, are loſt.

There is ſomething unnatural in painting, which a ſkillful eye will eaſily diſtinguiſh from natural beauty and complexion.

It is hard to perſonate and act a falſe part long, for where truth is not at the bottom, nature will always be endeavouring to return,

and will peep out and betray herſelf one time or other.

Therefore, if any perſon think it convenient to ſeem good, let ſuch an one be ſo indeed, and then his goodneſs will appear to every one's ſatisfaction; ſo that, upon all accounts, ſincerity is a part of true wiſdom.

LESSON LI.

OF THE HURRICANE.

THE Cape of Good Hope, and many iſlands in the Weſt-Indies, are famous for their hurricanes, and that extraordinary cloud which is ſaid to produce them.

This cloud, which is the forerunner of an approaching hurricane, appears, when firſt ſeen, like a ſmall ſpot on the edge of the ſea, and is called by ſailors the bull's eye, from being ſeen ſo minute at a vaſt diſtance.

All this time a perfect calm reigns over the ſea and land, while the cloud grows gradually broader as it approaches: at length, coming to the place where its fury is to fall, it fills the whole horizon with darkneſs.

During all the time of its approach, an hollow murmur is heard in the cavities of the mountains; and beaſts and animals, ſenſible of its approach, are ſeen running over the fields to ſeek for ſhelter.

Nothing can be more terrible than its vio-

lence, when it begins. The houſes in thoſe countries, are made of timber, which better reſiſts its fury.

The ſun, which but a moment before blazed with mid-day ſplendor, totally diſappears, and a midnight darkneſs prevails; except that the air is inceſſantly illuminated with gleams of lightning. The rain falls at the ſame time in torrents.

The hurricanes are not leſs offenſive to the ſenſe of ſmelling, alſo; and never come without leaving the moſt noiſome ſtench behind them.

The firſt mariners who viſited thoſe regions, ſuffered greatly, and many were the wrecks which were made by thoſe dangerous ſtorms; but at preſent they eſcape better, being made wiſe by experience. Theſe awful winds abound, more or leſs, in all hot climates.

LESSON LII.

ON THE UNCERTAINTY OF WORLDLY ENJOYMENTS.

WE ſee the inſtability of ſnow, and how ſuddenly the heat of the ſun, mild and damp air, or heavy rains, make it diſappear. Every thing around us, changes its appearance in a few hours: and there ſcarce remains the leaſt trace of that ſnow, which had covered the ſtreets, villages, and fields.

Is not this ſudden revolution calculated to make us reflect on the uncertainty and vanity of all earthly goods? Undoubtedly, it is not without deſign, that nature preſents us with ſuch images of the inſtability of worldly things. In every ſeaſon, in every variation which their return occaſions, nature proclaims with a ſtrong and perſuaſive voice, this great truth, All is vanity.

Let us look around us; do we ſee any thing that is not frail and periſhable? How ſoon are we deprived of the pleaſures of the ſenſes! They diſappear when we have ſcarcely begun to enjoy them. We are often at ſun-riſe cheerful and content: and before it ſets, we are plunged into ſorrow and diſtreſs.

Has not every one experienced, in the courſe of their life, how uncertain and tranſient the enjoyments here are? The riches, of which we are ſo proud, make themſelves wings and fly away, like an eagle, from the poſſeſſor, at a time when he flattered himſelf moſt with a peaceable and uninterrupted enjoyment of them.

The ſtep from the greateſt oppulence, to want and miſery, is often as ſudden as the coming of a thaw after the ſevereſt cold. Even our life and health are as tranſitory as all other ſublunary things.

It is too true, however, that theſe ſorts of reflections ſeldom occur to us, whilſt we are in poſſeſſion of earthly enjoyments. We are

like thoſe who, in a fine winter's morn, go abroad, without thinking of the ſudden changes of weather, ſo frequent at that ſeaſon.

When fortune ſmiles upon us, and we are in the midſt of joy and pleaſure, we think we have nothing to fear; and we do not conſider, how ſuddenly the happieſt ſituation may be changed into miſery.

And ſuppoſing we have not hitherto had this ſad experience; a time will come, when we ſhall be convinced, of the nothingneſs and frailty of every thing here.

To thoſe who are at preſent in the ſpring or ſummer of life, winter will ſoon come; and they will then experience how tranſient thoſe enjoyments are, on which they had depended with ſo much confidence. They will learn, that all earthly pleaſures are like ſnow, which dazzles the eye indeed, but ſoon melts and is no more.

LESSON LIII.

THE EXCELLENCE AND NECESSITY OF INDUSTRY.

DILIGENCE, induſtry, and proper improvement of time, are material duties of young people. To no purpoſe are they endowed with they beſt abilities, if they want activity for exerting them.

Unavailing, in this caſe, will be every direction that can be given them, either for their temporal or ſpiritual welfare. In youth, the habits of induſtry are moſt eaſily acquired: in youth, the incentives to it are ſtrongeſt, from deſire and from duty, from hope, and from all the proſpects which the beginning of life affords.

If dead to all theſe calls, thou ſhouldſt already begin to languiſh in ſlothful eaſe and inaction, what will be able to rouſe thee in the more ſluggiſh current of advancing years? Induſtry is not only an inſtrument for improvement, but a foundation of much ſatisfaction.

Nothing is more contrary to the true enjoyment of life than the relaxed and feeble ſtate of an indolent mind. He, who is a ſtranger to induſtry, may poſſeſs, but he cannot enjoy; for it is labour only, which gives a reliſh to the things of this life.

It was an uſeful appointment for man, Thou ſhalt get thy bread by the ſweat of thy brow. It is the neceſſary condition of our poſſeſſing a ſound mind in a ſound body. Sloth is ſo inconſiſtent with both, that it is hard to determine, whether it be a greater foe to virtue, or to health of body.

Inactive as it is in itſelf, its effects are fatally powerful. Though it appear a ſlowly-flowing ſtream, yet it undermines all that is ſtable and flouriſhing. It not only ſaps the foundation

of every active virtue, but pours upon us a deluge of evils, and, too often, ſhameful crimes.

It is like water which putrefies by ſtagnation, and then ſends up hurtful vapours, and fills the air with death. Fly, therefore, from idleneſs, as the certain parent both of guilt and of ruin.

LESSON LIV.

OF THE ICHNEUMON.

AN animal, of a very peculiar ſort, is the Ichneumon. It is of the weaſel kind, with a longer and narrower body than a cat, ſomewhat approaching to the ſhape and colour of a badger. Its noſe is black and ſharp, like that of a ferret.

Its legs are ſhort, and each of its feet has five toes. Its tail is very long, and its teeth and tongue much like thoſe of the cat. It is a very cleanly animal, very briſk and nimble, and of great courage. It will combat a dog, and deſtroy a cat, by biting its throat.

But it is quite inoffenſive to mankind, and is kept tame in Egypt, running about the houſes, deſtroying all vermin, and playing tricks like a ſpaniel.

His legs being ſhort, he is not eaſily ſeen; but he has a way of concealing himſelf yet more, by crawling with his belly cloſe to the

ground. But on the leaſt noiſe, (for his hearing is very quick) he ſtarts up erect on his hind legs.

If the noiſe be made by any reptile, bird, or ſmall beaſt, he obſerves whereabouts it is, then places his noſe directly in a line with it, and begins to move towards it.

He is ſilent and ſlow, but conſtant in his approach, often ſtopping to hear or to look forward, and to know exactly where his object is; when he has got within about five feet, he ſtops, and having taken good aim, he ſprings directly from the place on his prey.

Thus he deals with birds and beaſts. But to ſerpents he gives chace, and to avoid their bite, always ſeizes them by the neck.

Geſner tells us, that the Ichneumon is not only an enemy to ſerpents themſelves, but to their eggs alſo, which he hunts after, and continually deſtroys, though he does not feed upon them.

How merciful is our great Creator! See this animal given to thoſe countries, where ſuch terrible reptiles abound! They would otherwiſe moſt probably be uninhabitable.

LESSON LV.

THE FORCE OF CUSTOM.

IT is both a true and a common ſaying, that "cuſtom is a ſecond nature." It is

able, indeed, to form a man anew, and give him inclinations and capacities, altogether different from thoſe he was born with.

Doctor Plot, in his Hiſtory of Staffordſhire, tells us of an idiot, who lived within the ſound of a clock, and always amuſed himſelf with counting the hour of the day, whenever the clock ſtruck.

The clock being ſpoiled by ſome accident, the idiot continued to count the hour without the help of it, in the ſame manner as when it was entire.

Though I dare not vouch for the truth of this ſtory, it is very certain, that cuſtom has a mechanical effect upon the body, at the ſame time that it has a very extraordinary influence on the mind.

Cuſtom makes every thing pleaſant to us. Sir Francis Bacon obſerves, in his Natural Philoſophy, that our taſte is never better pleaſed, than with thoſe things which were at firſt unpalatable.

He gives particular inſtances of claret, coffee, and other liquors, which the palate ſeldom approves on the firſt taſte; but when it has once got a reliſh of them, it generally retains it for life.

The mind is conſtituted after the ſame manner; and, after having habituated herſelf to any particular exerciſe or employment, not only loſes her firſt averſion to it, but conceives a certain fondneſs and affection for it.

One of the greateſt geniuſes this age has produced, who had been trained up in all the polite ſtudies of antiquity, aſſured me that upon his being obliged to ſearch into ſeveral rolls and records, notwithſtanding ſuch an employment was at firſt very dry and irkſome to him, he at laſt took a pleaſure in it.

I would therefore recommend to every one that admirable precept which Pythagoras is ſaid to have given to his diſciples: "Pitch upon that courſe of life which is the moſt excellent, and cuſtom will render it the moſt delightful." Men, whoſe circumſtances will permit them to chuſe their own way of life, are inexcuſable, if they do not purſue that which their judgment tells them is the moſt laudable.

Since cuſtom is a ſecond nature, we muſt gain habits of virtue in this life, if we would enjoy the pleaſures of the next. The ſtate of bliſs, we call heaven, will not be capable of affecting thoſe minds which are not thus qualified for it.

We muſt, in this world, get a reliſh for truth and virtue, if we would wiſh to taſte that knowledge and perfection which are to make us happy in the next.

The ſeeds of thoſe joys and pleaſures, which are to riſe up and flouriſh in the ſoul to all eternity, muſt be planted during the preſent ſtate of probation. In ſhort, heaven is the

natural effect of a religious life as well as the reward of it.

LESSON LVI.

OF THE TIDES.

THE moſt obvious, and the moſt generally acknowledged motion, is that of the tides. This element is obſerved to flow for certain hours, from ſouth to north; in which flux or motion, which laſts about ſix hours, the ſea gradually ſwells; ſo that, entering the mouths of rivers, it drives back the river waters to their heads.

After a continual flow for ſix hours, the ſea ſeems to reſt for a quarter of an hour, and then begins to ebb, or retire back again, from north to ſouth, for ſix hours more; in which time, the waters ſinking, the rivers reſume their natural courſe.

After a ſeeming pauſe for a quarter of an hour, the ſea again begins to flow as before: and thus, it has alternately riſen and fallen twice a day, ſince the firſt time it was formed. This amazing appearance did not fail to excite the curioſity, as it did the wonder, of the ancients.

After ſome wild conjectures of the earlieſt ſages, it became well known about the time of Pliny, that the tides were under the influ-

ence, in a ſmall degree, of the ſun; but in a much greater, of the moon.

Though others have endeavoured, with tolerable ſucceſs, to explain this wonderful fact; yet it never was preciſely deſcribed before our famous Newton, as we know of.

Thus, as well as governing the day and the night, according to the divine appointment, theſe two great lights ſerve other grand purpoſes, particularly the latter luminary, in the motion of the ſea.

LESSON LVII.

USE OF VEGETABLES.

WHEN I conſider the great number and variety of vegetables, I diſcover in this as in every thing elſe, the beneficent views of my Creator.

What, indeed, could be propoſed by covering the earth with ſo many different herbs, plants, and fruits, but the advantage and happineſs of his creatures? They already reckon above thirty thouſand ſpecies of plants, and every day there are new ſpecies and new claſſes found.

Their increaſe is infinite. For example, who would not be aſtoniſhed, that a ſingle grain of wheat ſhould produce two thouſand others, and that a ſingle grain of poppy ſhould

multiply to ſuch a degree, that in two or three years, a whole field might be ſowed with it.

Can we ſuppoſe, that God had not the advantage of his creatures in view, when he ordained this prodigious increaſe of plants? There can remain no doubt of the Creator's intention, if we conſider the uſe made of vegetables from the remoteſt times.

Do not plants and fruit furniſh us every day with the moſt wholeſome nouriſhing food; Do we not moſtly owe our cloaths, houſes and furniture to the vegetable world.

There is no part of plants that has not its uſe. The roots furniſh medicines; they ſerve for food and fuel, to make pitch, dyes, and all ſorts of utenſils. Of wood, they make coal, buildings, fires, medicines, paper, dyes, and a vaſt number of inſtruments,

Even the bark has its utility in medicine, in tanning, &c. The aſhes ſerve to manure and improve the ground, to bleach cloth, to make ſalt-petre, and they make uſe of potaſhes in many manufactures. Roſin is uſeful to painters.

They make uſe of turpentine in medicine; hard roſin to varniſh, to ſolder. Flowers pleaſe and delight, both by their colour and ſmell. They ſerve as medicine, and are particularly uſeful in furniſhing bees with wax and honey.

They fruits which ripen by degrees, ſerve for our food, and are eaten either raw, baked,

dried, or preſerved. But vegetables are not for the uſe of man alone. They are of ſtill greater uſe to animals, moſt of which have no other food.

The reaſon there are ſo many fields, and ſo great variety of herbs and plants, is, that all the different animals may find their proper food. Who can reckon all the bleſſings the vegetable world affords us?

LESSON LVIII.

AN EVENING CONTEMPLATION.

BEING yeſterday, about ſunſet, walking in the open fields, till the night inſenſibly fell upon me, I at firſt amuſed myſelf with all the richneſs and variety of colours, which appeared in the weſtern parts of the firmament: in proportion as they faded and went out, ſeveral ſtars and planets aroſe, one after another, till the whole expanſe was in a glow.

The blueneſs of the ether was exceedingly heightened and enlivened by the ſeaſon of the year, and by the rays of all thoſe luminaries which paſſed through it. That ſpace, called the milky-way, appeared in its moſt beautiful white.

To complete the ſcene, the full moon roſe at length in clouded majeſty, and opened to the eye a new picture of nature, which was more finely ſhaded and diſpoſed amongſt ſofter lights,

than that which the ſun had before diſcovered in the day.

As I was thus ſurveying the moon walking in her brightneſs, and taking her progreſs amongſt the conſtellations, the language of David was brought to my remembrance, "When I conſider the heavens, the work of thy hands, the moon and the ſtars which thou haſt ordained; what is man that thou art mindful of of him, and the ſon of man that thou regardeſt him!"

From theſe and ſuch like reflections, I could not but look upon myſelf as a very inſignificant creature, in the immenſity of the works of God; and with great cauſe of belief and aſtoniſhment, that I was alſo the object of his general and eſpecial providence.

LESSON LIX.

AN ACCOUNT OF A REMARKABLE STORM IN ENGLAND.

ONE of the moſt dreadful ſtorms we have an account of, in this kingdom, was that of Hertfordſhire, in the year 1697. It began by thunder and lightning, which continued for ſome hours; when ſuddenly, a black cloud came forward againſt the wind, and marked its paſſage with devaſtation.

The hail-ſtones, which it poured down, being meaſured, were found to be many of them

fourteen inches round, and conſequently about the ſize of a bowling-ball, ſuch as idle men trifle away their time with.

Wherever this ſtorm came, every plant fell before it; it tore up the ground, ſplit great oaks, and other trees without number; the fields of rye were cut down, as if levelled with a ſcythe; wheat, oats, and barley ſuffered the ſame damage.

The inhabitants found but a precarious ſhelter, even in their houſes; their tiles and windows being broken by the violence of the hail-ſtones.

The birds, in this general wreck, vainly tried to eſcape by flight; pigeons, crows, rooks, beſides many of the feebler and ſmaller kind, were brought down.

An unhappy young man, who had not time to take ſhelter, was killed; one of his eyes was ſtruck out of his head, and his body was all over black with the bruiſes: another had juſt time to eſcape, but not without the moſt imminent danger, his body being bruiſed all over. But what is moſt extraordinary, all this fell within the compaſs of a mile.

LESSON LX.

THE CHANGE OF SEASONS.

IN the warmeſt climates as well as in the coldeſt, there are but two ſeaſons of the year really different. The coldeſt countries have ſummer for about four months; during which the heat is great, occaſioned by the length of the days, and the vertical poſition of the ſun.

Their winter laſts eight months. Spring and autumn are ſcarcely perceptible there; becauſe, in a very few days, an extreme heat ſucceeds an extreme cold; and, on the contrary, the great heats are immediately followed by the moſt ſevere cold.

The hotteſt countries have a dry and burning ſeaſon for ſeven or eight months. Afterwards comes rain, which laſts four or five months; and this rainy ſeaſon makes the difference between the ſummer and winter.

It is only in temperate climates, that there are four ſeaſons really different in the year. The ſummer heats gradually decreaſe; ſo that the autumnal fruits have time to ripen by degrees, without being hurt by the cold of winter.

In the ſame manner, in ſpring, the plants have time to ſhoot, and grow inſenſibly, without being deſtroyed by late froſts, or too much

haſtened by early heats. In Europe, theſe four ſeaſons are moſt perceptible : and particularly in Italy, and in the ſouth of France.

If the melted ſnow and rain remained on the ground without evaporating, the water would annually riſe to the height of a foot and three quarters in moſt countries. This change of ſeaſons deſerves our admiration.

It cannot be attributed to chance ; for in fortuitous events there can neither be order nor conſtancy. Now, in every country throughout the world, the ſeaſons ſucceed each other with the ſame kind of regularity as the nights and days, and change the appearance of the earth, nearly at the uſual time.

We ſee it ſucceſſively adorned, ſometimes with herbs and leaves, ſometimes with flowers, and ſometimes with fruit. Afterwards it is ſtripped of all its ornaments, till ſpring returns.

Spring, ſummer, and autumn, provide food for men and animals, in giving them abundance of fruits. And though nature appears dead in winter, that ſeaſon is not without its bleſſings ; for it moiſtens and fertilizes the earth, and by that preparation makes it fit to produce its plants and fruits in due ſeaſon.

As the ſeaſons ſucceed in nature, ſo do they in the courſe of our lives ; but with this difference, that thoſe which are paſt never return.

LESSON LXI.

OF THE CHIMPANZE, &c.

THE Chimpanze is an animal found in Angola, in Africa. It nearly approaches the human figure; but it is of a fierce diſpoſition, and remarkably miſchievous. In the year 1738, one of thoſe creatures was brought to England. It was about twenty months old.

It was of the female ſex, walked erect, was not hairy on all parts of the body, like thoſe of the monkey ſpecies, and was of a ſtrong muſcular make. It would eat any coarſe food, but was very fond of tea, which it drank out of a cup, with milk and ſugar.

It ſlept in the manner of the human ſpecies, and its voice reſembled ours, when we ſpeak haſtily, but without diſtinct or articulate ſounds.

The female generally grows to about five feet high: the males larger, they are very bold, and will fight a man, though he is armed.

There is a great variety of the monkey kind. There is a remarkable ſort in the Weſt-Indies, of the ſize of a fox. Its face is raiſed high, its eyes black and ſhining, and its ears ſmall and round.

Its hairs are ſo nicely diſpoſed all over the body, that it appears perfectly ſmooth; and

are much longer under the chin, ſo that they form a kind of beard there. Theſe are found in great numbers in the woods, and make a loud and frightful noiſe. But it is very common for one only to make a noiſe, and the reſt form a mute aſſembly round him.

Marcgrave ſays, "I have frequently ſeen great numbers of them meeting about noon, at which time they formed a circle, and one placing himſelf above the reſt, began to make a loud noiſe.

"When he had thus proceeded by himſelf for ſome time, the reſt all remaining ſilent, he lifted up his hand, and they all inſtantly joined in a ſort of chorus.

"This intolerable yell continued, till the ſame monkey, who gave the ſignal for their beginning, lifted up his hand a ſecond time; on this they were all ſilent again, and ſo finiſhed the buſineſs of the aſſembly."

LESSON LXII.

OF WHIRLPOOLS.

THE number of currents at ſea, are impoſſible to be recounted, nor indeed are they always known; new ones are daily produced by a variety of cauſes, and as quickly diſappear. When a regular current is oppoſed by another in a narrow ſtrait, or where the

bottom of the ſea is uneven, a whirlpool is often formed.

Theſe were formerly conſidered as the formidable obſtructions to navigation, and the ancient poets and hiſtorians ſpeak of them with terror; they are deſcribed as ſwallowing up ſhips, and daſhing them againſt the rocks at the bottom: imagination helping to paint them more dreadful.

But it is certain, that ſome of theſe whirlpools are very dangerous, where the tides are ſtrong and the tempeſts fierce. I ſhall mention only one, called the Maelſtroom, upon the coaſt of Norway, which is conſidered as the moſt dreadful and devouring in the world.

This name which it has received from the natives, ſignifies the navel of the ſea, ſince they ſuppoſe that a great ſhare of the water of the ſea, is ſucked up and diſcharged by its whirlpool.

A particular deſcription of the internal parts is not to be expected, ſince none who have unhappily got in there, returned to give information.

The body of the waters, which form this whirlpool, are extended in a circle above thirteen miles in circumference. In the midſt of this ſtands a rock, againſt which the tide, in its ebb, is daſhed with inconceivable fury. At this time, it inſtantly ſwallows up every thing that comes within its power.

No ſkill in the mariner, nor ſtrength in row-

ing can enſure an eſcape; the ſailor at the helm, who guides the veſſel, finds her go, at firſt, in a current oppoſite to his intentions; his veſſel's motion, though ſlow in the beginning, becomes every moment more rapid; it goes round in circles ſtill narrower and narrower, till at laſt it is daſhed againſt the rocks, and inſtantly diſappears: nor is it ſeen again for ſix hours, till the tide flowing, it is vomited forth with the ſame violence with which it was drawn in.

The noiſe of this dreadful whirlpool, ſtill farther contributes to increaſe its terror, which, with the daſhing of the waters, and the dreadful valley, if it may be ſo called, cauſed by their circulation, makes one of the moſt terrible objects in nature.

LESSON LXIII.

THE WISDOM OF EARLY PIETY.

AS ſoon as we are capable of reflection, we muſt perceive, that there is a right and a wrong in human actions. We ſee, that thoſe who are born with the ſame worldly advantages, are not all equally happy, or equally proſperous in the courſe of life.

Whilſt ſome of them, by a wiſe and ſteady conduct, attain diſtinction amongſt the virtuous part of mankind, and paſs their days with comfort and reſpect; others of the ſame rank,

by mean and vicious behaviour, forfeit the advantage of their birth, plunge themſelves into much miſery, and end, in becoming a diſgrace to their friends and a burden on ſociety.

Early then we may learn, that it is not on the outward condition in which we find ourſelves placed, but on the part we are to act, that our welfare or happineſs, our reſpect amongſt men, or our infamy depend.

Now, when in the beginning of life, what can be of greater moment, than to regulate our conduct with the moſt ſerious attention, before we have yet committed any ſhameful and irretrievable errors ?

If, inſtead of cultivating the mind for this valuable purpoſe, we deliver ourſelves up, at ſo precarious a time, to ſloth and pleaſure ; if we refuſe to liſten to any counſellor, but humour, or to attend to any purſuit, but that of amuſement ; if we allow ourſelves to float looſe and careleſs on the tide of life, ready to receive any direction which the current of faſhion may happen to give us ; what can we expect will follow from ſuch a beginning ?

Whilſt ſo many around us are ſuffering the ſad conſequence of ſuch indiſcretion, for what reaſon ſhall not theſe conſequences extend to us ? Shall happineſs grow up to us of its own accord, and ſolicit or beg our acceptance ; when, to the reſt of mankind, it is the fruit of long cultivation, and the acquiſition of labour and care ?

O then, let us remember our Creator in the days of our youth, being fully aſſured, that no good can be done, which does not proceed from him; yet, ſeeing that without we exert our minds and hearts towards him, which in ſcripture is called occupying the talent, we ſhall not partake of his goodneſs; let us in the name of his ſon, be faithful and given up to ſerve him: ſo ſhall we not only enſure to ourſelves, what happineſs is beſt for us in this life, but full peace and glory in that which is to come.

LESSON LXIV.

THE SHIPWRECK.

SPITZBERGEN is a far northern country, which is perpetually covered with ice and ſnow, owing to the ſeverity of the weather.

The ſoil is hardly capable of producing any vegetable, and only a few animals are found in the country. The iſland is, a great part of the year, in perpetual darkneſs, and is at that time inacceſſible to ſhips.

Though it is hardly poſſible to form to the mind a more dreary country, and where human life muſt be ſupported with greater difficulty; yet, in ſpite of all theſe obſtacles, four men ſtruggled with them for ſix years, and three of them returned ſafe to their own country.

The northern ſeas, owing to the exceſſive cold of the climate, are frequently ſo full of ice, as to render it exceedingly hazardous to ſhips, which are thereby expoſed to the danger of being cruſhed between two immenſe bodies of ice, or of being ſo completely ſurrounded, as to deprive them of every power of moving from the ſpot.

In this latter alarming ſituation were the crew of a Ruſſian ſhip. A council was immediately held, when the mate mentioned what he recollected to have heard, that a ſhip's crew from Meſen, ſome time before, had formed a reſolution of paſſing a winter upon this iſland, and for that purpoſe had carried timber proper for building a hut at a little diſtance from the ſhore.

This information led the whole company to form the reſolution of wintering there, ſhould the hut be fortunately remaining.

They were induced to adopt this meaſure, from the certainty of periſhing, ſhould they remain in the ſhip. They therefore deputized four of their crew to go in ſearch of the hut, and make what further diſcoveries they could. Theſe were Alexis Himkof the mate, Iwan Himkof his grand-ſon, Stephon Scharoſſof, and Feodor Weregin.

As no human creature inhabited the ſhore on which they were to land, it was abſolutely neceſſary to carry ſome proviſions with them for their ſupport.

They had to make their way, for nearly two miles, over looſe heaps of ice, which the water had raiſed, and the wind had driven againſt each other; and this made it equally difficult and dangerous.

From this conſideration they avoided loading themſelves too much with proviſions, leſt their weight might ſink them between the pieces of ice, where they muſt inevitably periſh.

Having previouſly conſidered all theſe matters, they provided themſelves only with a muſket and powder-horn, containing twelve charges of powder and ball, an ax, a ſmall kettle, a bag with about twenty pounds of flour, a knife, a tinder-box, and tinder, a bladder filled with tobacco, and every man his wooden pipe.

Thus poorly equipped, theſe four ſailors reached the iſland, little thinking what they were to endure whilſt they remained on it.

After exploring ſome ſmall part of the country, they diſcovered the hut they were in ſearch of, at the diſtance of about an Engliſh mile and an half from the ſhore. Its length was thirty-ſix feet, and its height and breadth eighteen.

It conſiſted of a ſmall antichamber, about twelve feet broad, having two doors, the one to exclude the outer air, and the other to form a communication with the inner room.

This contributed not a little to keep the larger room warm, when it was once heated.

They found in the larger room an earthen ſtove, conſtructed in the Ruſſian manner.

They rejoiced exceedingly at this diſcovery, though they found the hut had ſuffered very much from the ſeverity of the weather, it having been built a conſiderable time. However, they contrived to make it ſupportable for that night.

The next morning early they repaired to the ſhore, in order to acquaint their comrades with their ſucceſs, and alſo to get from the veſſel ſuch proviſions, ammunition, and other neceſſaries, as might in ſome meaſure enable them to ſtruggle with the approaching winter.

But what pen can properly deſcribe the terrible ſituation of their minds, when, coming to the place at which they landed, they diſcovered nothing but an open ſea, clear of all ice; though but a day before, it had covered the ocean!

During the night, a violent ſtorm had ariſen, which had been the cauſe of this change of appearance in the ocean. Whether the ice, which had before ſurrounded the veſſel, being put into motion by the violence of the winds and waves, had cruſhed the ſhip to pieces, or whether ſhe had been carried by the current into the main ocean, it was impoſſible for them to determine.

However, they ſaw the ſhip no more, and as ſhe was never afterwards heard of, it is moſt

likely that ſhe went to the bottom with every perſon on board.

This dreadful event deprived theſe poor unhappy people of all hopes of ever again ſeeing their native country. They returned to the hut, and there bewailed their deplorable lot, more, perhaps, to be pitied, than thoſe who were buried in the boſom of the deep.

LESSON LXV.

THE SAME CONTINUED.

THEIR thoughts were, in courſe, firſt directed to procure ſubſiſtence, and to repair their hut. Their twelve charges of powder and ſhot ſoon procured them as many reindeer, of which there fortunately happened to be many on the iſland.

They then ſet about repairing their hut, and filled up all the crevices, through which the air found its way, with the moſs that grew there in plenty. As it was impoſſible to live in that climate without fire, and as no wood grew upon the iſland, they were much alarmed on that account.

However, in their wanderings over the beach, they met with plenty of wood, which had been driven on ſhore by the waves.

This principally conſiſted of the wrecks of ſhips; but ſometimes whole trees with their roots came on ſhore, the undoubted produce

of ſome more hoſpitable clime, which were waſhed from their native ſoil by the overflowings of rivers, or ſome other accident.

As ſoon as their powder and ſhot were exhauſted, they began to be in dread of periſhing with hunger; but good fortune, and their own ingenuity, to which neceſſity always gives a ſpur, removed theſe dreadful apprehenſions.

In the courſe of their traverſing the beach, they one day diſcovered ſome boards, in which were large hooks and nails in abundance.

By the aſſiſtance of theſe they made ſpears and arrows, and, from a yew-tree, which had been thrown on ſhore by the waves, they formed plenty of bows.

With theſe weapons, during the time of their continuance on the iſland, they killed upwards of two hundred and fifty rein-deer, beſides a great number of blue and white foxes.

The fleſh of theſe animals ſerved them for food, and their ſkins were equally uſeful in ſupplying them with warm clothing.

The number of white bears they killed were only ten; for theſe animals being very ſtrong, defended themſelves with great vigour and fury, and even ventured to make their appearance frequently at the door of their hut, from whence they were driven with ſome difficulty and danger.

Thus theſe three different ſorts of animals were the only food of thoſe miſerable mariners,

during their long and dreary abode on this iſland.

The intenſeneſs of the cold, and the want of proper conveniencies, rendered it impoſſible for them to cook their victuals properly, ſo that they were obliged to eat their proviſions almoſt raw, and without bread or ſalt. There was but one ſtove in the hut, and that being in the Ruſſian manner, was not proper for boiling.

However, to remedy this inconvenience as much as poſſible, they dried ſome of their proviſions during the ſummer, in the open air, and then hung them up in the upper part of the hut, which being continually filled with ſmoke, they thus became thoroughly dried. This they uſed inſtead of bread, which made them reliſh their half-boiled meat the better.

They procured their water in ſummer from the rivulets that fell from the rocks, and in the winter from ſnow and ice thawed. This was their only drink, and their ſmall kettle was the only convenience they had to make uſe of for this and many other purpoſes.

As it was neceſſary to keep up a continual fire, they were particularly cautious not to let the light be extinguiſhed; for, though they had both ſteel and flints, yet they had no tinder, and it would have been a terrible thing to be without light in a climate, where darkneſs reigns ſo many months during winter.

They therefore faſhioned a kind of lamp,

which they filled with rein-deer fat, and ſtuck into it ſome twiſted linen, ſhaped in the form of a wick.

After many trials, they at laſt brought their lamp to complete perfection, and kept it burning, without intermiſſion, from the day they firſt made it, till they embarked for their native country.

They alſo found themſelves in want of ſhoes, boots, and other neceſſary articles of dreſs, for all which they found wonderful reſources in that genius, to which neceſſity gives birth.

Having lived more than ſix years upon this dreary and inhoſpitable iſland, a ſhip arrived there, which took three of them on board, and carried them back to their native country.

The fourth man had been ſeized with the ſcurvy, and being naturally indolent, and not uſing proper exerciſe, he died, after lingering for ſome time, and his companions buried him in the ſnow.

LESSON LXVI.

OF THE LION.

THE lion ſeldom attacks any animal openly, except when compelled by extreme hunger; in that caſe no danger deters him: but as moſt animals endeavour to avoid him,

he is obliged to have recourſe to artifice, and take his prey by ſurpriſe.

For this purpoſe, he couches on his belly in ſome thicket, where he waits till his prey approaches; and then, with one prodigious ſpring, he leaps upon it at the diſtance of fifteen or twenty feet, and generally ſeizes it at the firſt bound.

If he miſs his object, he gives up the purſuit; and returning to the place of his ambuſh, he again lies in wait.

The lurking place of the lion is generally choſen near a ſpring, or by the ſide of a river; where he frequently has an opportunity of catching ſuch animals as come to quench their thirſt. The following inſtance of the lion's method of taking his prey, is related by Sparrman, in his voyages.

A Hottentot, perceiving that he was followed by a lion, and concluding that the animal only waited the approach of night to make him his prey, began to conſider of the beſt method of providing for his ſafety; which he at length effected in the following ſingular manner:—obſerving a piece of broken ground, with a precipitate deſcent on one ſide, he ſat down by the edge of it; and found, to his great joy, that the lion alſo made a halt, and kept at the ſame diſtance as before.

As ſoon as it grew dark, the Hottentot, ſliding gently forward, let himſelf down a little below the edge of the hill, and held up his

cloak and hat upon a ſtick, making at the ſame time a gentle motion with it; the lion, in the mean while, came creeping ſoftly towards him like a cat, and miſtaking the ſkin cloak for the man himſelf, made a ſpring, and fell headlong down the precipice; by which means, the poor Hottentot was ſafely delivered from his enemy.

LESSON LXVII.

THE NATURE AND PROPERTIES OF AIR.

AIR is that fluid and ſubtile body which ſurrounds our globe, and which every living creature breathes. Although it is ſo near us, that it ſurrounds us on all ſides, and that its effects, are continually experienced we do not however know its real nature.

What we do know is, that air muſt be ſomething corporeal; for we may be convinced of this, when we move our hands quick, and drive it towards our face. It is not leſs certain, that air is fluid; that its parts are ſeparate, paſs eaſily one over another, and by this means yield to every impreſſion.

Weight is a property common to this, as to all other bodies. Although air is a thouſand times lighter than water, its weight is nevertheleſs very conſiderable.

The force with which air weighs on any ſurface of a foot ſquare is twothouſand pounds.

A man ſix feet high, whoſe ſurface is about fourteen feet ſquare, ſupports continually a maſs of air of two hundred and eighty ſtone weight.

This perhaps may appear incredible. But the reſiſtance of the air which is in our bodies, prevents our feeling the weight of the outward air; for the air contained in the human body, preſerves the balance with that which ſurrounds us on all ſides.

The elaſticity of the air is no leſs certain. It continually endeavours to extend itſelf into a larger ſpace; and 'though it ſuffers compreſſion, it never fails to unlooſe itſelf as ſoon as the preſſure is removed.

Fire and heat ſhew this property in the air; and by means of theſe, it may occupy a ſpace of five or ſix hundred thouſand times greater than what it occupied before, without loſing any of its elaſtic force by this prodigious dilatation.

Theſe are ſo many wonders well worth our admiration; and in them we find the cauſe of a multitude of aſtoniſhing effects. It is confined rareſied air, which cauſes a bladder or balloon to aſcend from the earth.

It is in the air that the clouds meet, which aſſume ſo many different forms and colours; and which, accordingly as they are condenſed or rareſied, collect the vapours, or ſhed them in rain, hail, or ſnow, upon the earth.

Without air, we could not make uſe of our

ſenſes, or breathe. Therefore, the air alſo proclaims the rich reſources of God's wiſdom and knowledge, as well as his goodneſs and mercy.

LESSON LXVIII.

OF THE RATTLE-SNAKE.

THIS is a wonderful creature, whether we conſider his form, nature, or diſpoſition. It is certain, that he is capable, by a puncture or ſcratch of one of his fangs, not only to kill the largeſt animal in America, and that in a few minutes time, but to turn the whole body into corruption. Yet, ſuch is the nature of this dreadful reptile, that he cannot run or creep faſter than a man or child can walk, and he is never known to ſtrike until he is firſt aſſaulted, or fears himſelf in danger; and even then, he always gives the earlieſt warning by the rattles at the extremity of the tail.

I have in the courſe of my travels in the ſouthern ſtates (where they are the largeſt and moſt numerous, and ſuppoſed to be the moſt venomous and vindictive) ſtopt unknowingly ſo cloſe, as almoſt to touch one of them with my foot, and when I perceived him, he was drawn up in circular coils ready for a blow.

But however incredible it may appear, this generous, I may ſay magnanimous creature,

lay as ſtill and motionleſs as if inanimate; his head crouched in, his eyes almoſt ſhut.

I precipitately withdrew, unleſs when I have been ſo ſhocked with ſurpriſe and horror, as to be in a manner rivetted to the ſpot for a ſhort time, not having ſtrength to go away; when he often ſlowly extends himſelf, and quietly moves off in a direct line, unleſs purſued, in which caſe he erects his tail as far as the rattles extend, and gives the warning alarm by intervals.

But if you purſue and overtake him with a ſhew of enmity, he inſtantly throws himſelf into the ſpiral coil; his tail, by the rapidity of its motion, appears like a vapour, and makes a quick tremulous ſound, his whole body ſwells through rage, continually riſing and falling as a bellows, his beautiful parti-coloured ſkin becomes ſpeckled and rough by dilatation; his head and neck are flattened, his cheeks ſwollen and his lips conſtricted, diſcovering his mortal fangs; his eyes red as burning coals, and his brandiſhing forked tongue, of the colour of the hotteſt flame, continually menaces death and deſtruction, yet never ſtrikes unleſs ſure of his mark.

The rattle-ſnake, is the largeſt ſerpent yet known to exiſt in North-America. I have heard of their having been ſeen formerly, at the firſt ſettling of Georgia, ſeven, eight, and even ten feet in length, and ſix or eight inches in diameter; but there are none of that ſize

now to be ſeen; yet I have ſeen them above ſix feet in length, and above ſix inches in thickneſs, or as large as a man's leg, but their general ſize is four, five, and ſix feet in length.

They are ſuppoſed to have the power of faſcination in an eminent degree, ſo as to enthral their prey. It is generally believed, that they charm birds, rabbits, ſquirrels, and other animals, and by ſtedfaſtly looking at them, poſſeſs them with infatuation: be the cauſe what it may, the miſerable creatures undoubtedly ſtrive by every poſſible means to eſcape, but alas! their endeavours are in vain: they at laſt loſe the power, flutter or move ſlowly, but reluctantly, towards the yawning jaws of their devourer, and creep into their mouths, or lie down and ſuffer themſelves to be taken and ſwallowed.

LESSON LXIX.

WORTHY OF IMITATION.

DURING the retreat of the famous King Alfred, at Athelney in Somerſetſhire, after the defeat of his forces by the Danes, the following circumſtance happened, which, while it convinces us of the extremities to which that great man was reduced, will give us a ſtriking proof of his pious and benevolent diſpoſition.

A beggar came to his little caſtle there, and requeſted alms; when his queen informed him, that they had only one ſmall loaf remaining, which was inſufficient for themſelves, and that their friends were gone abroad in queſt of food, though with little hopes of ſucceſs.

The king replied, "Give the poor Chriſtian one half of the loaf. He that could feed five thouſand men with five loaves and two fiſhes, can certainly make that half of the loaf ſuffice for our neceſſities."

Accordingly, the poor man was relieved; and this noble act of charity ſoon recompenſed by a providential ſtore of freſh proviſions, with which his people returned.

Of all the ſingular virtues, which united in the character of Guſtavus Adolphus of Sweden, that which crowned the whole, was his exemplary piety. The following is related of him, when he was in his camp before Werben. He had been alone in the cabinet of his pavilion, ſome hours together, and none of his attendants, at theſe ſeaſons, durſt interrupt him.

At length, however, a favourite having ſome important matter to tell him, came ſoftly to the door, and looking in, beheld the king very devoutly on his knees at prayer. Fearing to moleſt him in that ſacred exerciſe, he was about to turn his head when the king ſpied him, and bidding him come in, ſaid,

"Thou wondereſt to ſee me in this poſture,

ſince I have ſo many thouſands of ſubjects to pray for me; but I tell thee, that no man has more need to pray for himſelf, than he, who being to render an account of his actions to none but God, is for that reaſon more cloſely aſſaulted by temptation, than all other men beſides."

LESSON LXX.

REPENTANCE.

EUSEBIUS, in his hiſtory, informs us, that the apoſtle John, during his miniſtration to the weſtern churches, caſt his eye upon a young man remarkable for the extent of his knowledge and the ingenuouſneſs of his mind.

The aged apoſtle, thought that he had diſcovered in him an uſeful inſtrument for the propagating of Chriſtianity; accordingly he took particular pains to convert and inſtruct him in the divine doctrines of his great maſter; and that he might be ſtill better acquainted with the ſyſtem of Chriſtianity, at his departure, he recommended him to the care of a pious old father, who had ſome authority in the infant church.

The youth continued for a time in the duties of his new profeſſion, and attended with care to the inſtruction of his venerable tutor.

But his former aſſociates, when they found

themſelves deſerted by him, were grieved at the ſucceſs of the apoſtle, and exerted their utmoſt efforts to regain ſo uſeful and entertaining a companion. They ſucceeded in their attempts; the father was forſaken, and his pupil plunged deep into irregularity and vice.

The apoſtle, after ſome time, returned to thoſe parts; and "where, (ſaid he with impatience to his aged friend) where is my favourite youth?"—"Alas! (replied the good old man with tears in his eyes) he is fallen, irrecoverably fallen: he has forſaken the ſociety of ſaints, and is now a leader of a gang of robbers in the neighbouring mountains."

Upon hearing this unexpected and unpleaſant account, the apoſtle forgot his ſufferings and his years, and haſtened to the place of rendezvous, where being ſeized by one of the band, he deſired to ſpeak with their captain.

The captain being told, that a ſtrange pilgrim aſked to be admitted, ordered him to be brought before him: but when he beheld the venerable apoſtle, his hopes of amuſement ſunk, and were changed into ſhame and confuſion; and at his gentle reproof, the hardy leader of a band of robbers, trembled before a poor and helpleſs old man. He quitted once more the ſociety of wickedneſs, and lived and died in the ſervice of his Redeemer.

LESSON LXXI.

OF THE AFRICAN SAND-STORM.

OF all the terrible tempeſts that deform the face of nature, and repreſs human preſumption, the ſandy tempeſts of Arabia and Africa are the moſt dangerous and ſtrike the imagination moſt ſtrongly.

To conceive a proper idea of theſe, we are by no means to ſuppoſe them reſembling thoſe whirlwinds of duſt, which we ſometimes ſee ſcattering our air, and ſprinkling their contents upon our roads and meadows. The ſand-ſtorm of Africa gives us a very different appearance.

As the ſand, of which the whirlwind is compoſed, is exceedingly fine, its motion entirely reſembles that of a fluid, and the whole plain ſeems to float onward like a flow inundation.

The body of ſand, thus rolling, is deep enough to bury houſes and palaces in its boſom: travellers, who are croſſing thoſe extenſive deſerts, perceive its approach at a diſtance, and in general, have time to avoid it, or turn out of its way, as it generally extends but to a moderate breadth. However, when it is extremely rapid, or very extenſive, as ſometimes is the caſe, no ſwiftneſs, no art can avail.

LESSON LXXII.

THERE IS NOTHING NEW UNDER THE SUN.

IT is certain, that in reſpect to us, there happen many new things upon earth. It is true, new flowers blow every ſeaſon, and various fruits ripen. The ſcene of nature changes every year. Each day brings new events and new revolutions. The ſituation of objects changes daily, or rather they preſent themſelves to our ſenſes under different forms. But it is only relatively to our limited underſtandings and knowledge, that it can really be ſaid, there is any thing new under the ſun.

Nothing is more certain than the ſaying of Solomon, that "what has been will be, and what has been done will be done, and there is nothing new under the ſun." The Creator, whoſe wiſdom is infinite, has not thought proper to multiply beings unneceſſarily.

There are as many of theſe as our wants, our pleaſure, or our curioſity require. We cannot even gain a ſuperficial knowledge of all the works of our Creator, much leſs are we able to exhauſt them. Our ſenſes are not ſubtile enough to perceive all that he has formed.

Our underſtandings are too weak to conceive a juſt and perfect idea of all created beings. We therefore ſometimes imagine there are many new things under the ſun;

for, as the whole creation is immenſe, and as we cannot take in all the parts of it at once, we fancy, that each point of view we ſee it in, for the firſt time, is new, becauſe the Creator has in every part of the world, made a wonderful variety and diverſity.

The world does not require a continued creation to extend to infinity.—It is enough that the Being of beings ſhould maintain the order he has eſtabliſhed from the beginning. He is an artiſt who requires but a ſmall number of ſprings to vary the works he has produced; and which are, however, ſo varied, and in ſo great a number, that' though they ſucceed one another, and return with the greateſt regularity, they appear to us ever new.

Let us be content to enjoy with gratitude the things he has created, without undertaking to found the depths of them, or attempting to take in their vaſt extent.

The impoſſibility of our reckoning all the works of the creation, is, in ſome ſort, the ſeal by which we may conclude that the world is the work of a God: and it is, at the ſame time, a certain proof of the weakneſs of our underſtandings.

But have there not been diſcoveries made lately, which were formerly entirely unknown? Do not all the kingdoms of nature now preſent phenomena to us that we had no idea of formerly? The moſt of theſe diſcoveries we owe leſs to our ſagacity than to our wants.

In proportion as theſe multiplied, new means were neceſſary to ſupply them, and Providence deigned to furniſh us with thoſe. But the means exiſted before we diſcovered them.

The minerals, plants, and animals, which we have lately learned to know, exiſted in the boſom of the earth, or on its ſurface, before the enquiries and labour of man had made them viſible to us.

It is even certain, that many of the diſcoveries we boaſt the moſt of, were made by the ancients, or at leaſt partly diſcovered. Why then do we not ſee new kinds of animals, plants and ſtones? It is becauſe all has been planned by infinite wiſdom.

All that he does is ſo perfect, that it does not require to be renewed or created again; there is ſufficient for our convenience and uſe. Nothing was made by chance, all events are linked together by him in one chain. The whole fabric of the world is preſerved by the providence of its Creator.

LESSON LXXIII.

OF VOLCANOS.

MINES and caverns reach but a very little way under the earth's ſurface, and therefore we cannot know by them the deep receſſes of our globe. Without all doubt, the wonders which are ſtill unknown, ſurpaſs

thoſe that have been repreſented, as there are depths of thouſands of miles which are hidden from our enquiry.

The only tidings we have from thoſe unfathomable regions, are by means of volcanos, thoſe burning mountains, that ſeem to diſcharge their materials from the loweſt abyſſes of the earth.

Out of their mouths, which are of a prodigious ſize, are thrown whole clouds of ſmoke and aſhes, torrents of flame and ſulphur, with rocks of an enormous bigneſs, which are thrown to many miles diſtance; ſo that the force or report of any human invention, ſuch as their great guns, is but as a breeze agitating a feather, and the rattling of a cart-wheel in compariſon.

In the deluge of fire and melted matter, which runs down the ſides of the mountain, whole cities are ſometimes ſwallowed up and conſumed. Nor is the danger of theſe confined to the eruption only: but the force of the internal ſtruggling for vent, frequently produces earthquakes through the whole region where the volcano is ſituated.

Theſe volcanos are found in the four quarters of the globe. In Europe, there are three very remarkable ones: Etna in Sicily, Veſuvius in Italy, and Hecla in Iceland. Etna has been a volcano for ages immemorial. Its eruptions are very violent, and its diſcharge has

been known to cover the earth ſixty-eight feet deep.

In the year 1537, an eruption of this mountain produced an earthquake through the whole iſland for twelve days, overturned many houſes, and at laſt formed a new opening, which overwhelmed all within five leagues round. The cinders thrown up were driven even into Italy, and its burnings were ſeen at Malta, at the diſtance of ſixty leagues.

It is very difficult to get to examine this dreadful place; but its mouth has been computed to be about two miles over, and ſo deep, that no bottom can be ſeen; on its ſides, ſharp ſpiky rocks ſtart out between apertures or holes which emit ſmoke and flame: all this, accompanied with a ſound that never ceaſes, louder than thunder, ſtrikes the bold with horror, and the religious with veneration for him who has power to control its burnings.

LESSON LXXIV.

OF THE BROWN BEAR.

THE brown bear is found in almoſt every climate, and is ſometimes carnivorous, but its general food is fruits, roots, and vegetables: it is a ſavage and ſolitary animal, lives in deſert and unfrequented places, and chuſes its den in the moſt gloomy and retired parts of

the foreſt, or in the moſt dangerous and inacceſſible precipices of unfrequented mountains.

It retires alone to its den about the end of autumn, (at which time it is very fat) and lives for ſeveral weeks, in a ſtate of total inactivity and abſtinence from food. During this time, the female brings forth her young and ſuckles them.

She chuſes her retreat for that purpoſe in the moſt retired places, apart from the male, leſt he ſhould devour them: ſhe makes a warm bed for her young, and attends them with unremitting care during four months, and in all that time, ſcarcely allows herſelf any nouriſhment; ſhe brings forth two, and ſometimes three young at a time.

In the ſpring, the old bears, attended by their young, come out of their retreats, lean and almoſt famiſhed by their long confinement: they then range through every quarter in ſearch of food.

They frequently climb trees, and devour the fruit in great quantities; particularly the date and plumb-trees, of which they are exceedingly fond. They aſcend theſe trees with ſurpriſing agility, keep themſelves firm on the branches with one paw, and with the other collect the fruit.

The bear is remarkably fond of honey, which he will encounter great difficulties to obtain, and ſeeks for with much cunning and avidity. He enjoys, in a ſuperior degree, the ſenſes of

hearing, ſmelling, and touching. When tamed, he appears mild and obedient to his maſter, but is not to be truſted without the greateſt caution.

The exceſſive cruelties practiſed upon this poor animal, in teaching it to walk erect, and regulate its motion to the ſound of the flagelet, are ſuch as make ſenſibility ſhudder. Its eyes are often put out, and an iron ring being put through the cartilage of the noſe to lead it by, it is kept from food, and beaten, till it yields obedience to the will of its cruel tutors.

It is truly ſhocking to every feeling mind to reflect, that ſuch cruelties ſhould be exerciſed upon any part of the brute creation by our fellow men: that they ſhould be rewarded by numbers of unthinking people, who crowd around them, to ſee the animal's rude attempts to imitate human actions, is not to be wondered at; but it is much to be wiſhed, that the timely interference of the magiſtrates would prevent every exhibition of this kind, that we might not be reproached with tolerating practices ſo diſgraceful to humanity.

One of theſe animals, preſented to the Prince of Wales, a few years ago, was kept in the tower of London. By the careleſſneſs of the ſervant, the door of his den was left open, and the keeper's wife happening to go acroſs the court at the ſame time, the animal flew out, ſeized the woman and faſtened upon her neck, which he bit; and, without offering any further vi-

olence, lay ſucking the blood out of the wound.

Reſiſtance was in vain, as it only ſerved to irritate the brute; and ſhe muſt inevitably have periſhed, had not her huſband luckily diſcovered her ſituation, and by a ſudden blow with a ſtaff, obliged the bear to quit his hold and retire to his den; which he did with great reluctance, and not without making a ſecond attempt to come at the woman, who was almoſt dead through fear and loſs of blood.

It is ſomewhat remarkable, that whenever he happened to ſee her afterwards, he growled and made moſt violent ſtruggles to get out to her. The prince, upon hearing of the circumſtance, ordered the bear to be killed.

LESSON LXXV.

OF THE LUMINOUS PARTICLES OBSERVED ON THE SURFACE OF THE SEA.

WHEN a ſhip is under full ſail, we often ſee a great light in her wake, that is in the water ſhe has run through, and, as it were, broken in her paſſage. Thoſe who do not look narrowly at this light, often attribute it to the moon, the ſtars, or the lanthorn on the ſtern.

But by a little attention, this miſtake is eaſily rectified, ſince the light is greateſt when

the moon is under the horizon, when the ſtars are covered by clouds, when the candle in the lanthorn is extinguiſhed, and when no other light appears on the ſurface of the ſea.

This light is not always equal, ſince, on ſome occaſions, it is hardly diſcernible; ſometimes it is clear, and at others languid; ſometimes it is far extended, and at others not.

This light is ſometimes ſo great, that we may read by it, nine or ten feet above the ſurface of the water. As for its extent, ſometimes the whole wake appears luminous for the ſpace of thirty or forty feet; but the light decreaſes in proportion as it is farther from the ſhip.

Sometimes we may in the wake eaſily diſtinguiſh the luminous from the obſcure parts; on which occaſion the wake appears like a beautiful river of milk.

It is not only the wake of a ſhip which produces this light, ſince the motion of fiſh affords a light ſufficient to diſtinguiſh their bulk and ſpecies. Sometimes a numerous ſhoal of theſe fiſh, when ſporting in the ſea, excite a kind of artificial, but very agreeable fire. Very often a rope oppoſed to the motion of the waves, is ſufficient to render them luminous.

If ſea-water is ſtirred in the dark, we find an infinite number of ſhining particles in it. If we dip a piece of linen in it, and wring it in the dark, we ſee the ſame thing, and alſo

perceive a number of ſparks flying out of it, when we ſhake it after it is half dry.

When one of the ſparks is formed, it laſts a long time; and if it falls on any ſolid body, ſuch as the edge of a veſſel, it will continue for ſeveral hours. At Brazil the ſhore ſometimes appears all on fire with theſe ſparks.

The production of them depends in a great meaſure on the quality of the water, and, generally ſpeaking, this light is greateſt, when the ſea is moſt foaming; for, at ſea, at a diſtance from land, the water is not every where equally pure.

Sometimes a piece of linen, dipped in the ſea, comes out all over glutinous. It is obſervable, that when the wake is moſt ſhining, the water is moſt viſcid and fat. A cloth dipped in this water gives moſt light when it is moved.

In ſome parts of the ſea there are parcels of matter of different colours, ſometimes red and ſometimes yellow, floating on its ſurface. It appears like the ſawings of wood, and the ſailors ſay it is the fry or ſpawn of the whale; of this however, we cannot be certain.

When water is drawn out of the ſea in thoſe parts, it is found to be very viſcid. The ſailors alſo ſay, that in the northern ſeas there are large ſhoals of this fry, which ſometimes appear quite luminous in the night time, even when they are not agitated by the motion of any ſhip or fiſh.

To prove that the water is the more luminous in proportion to its viſcidity, the

following experiment has been made. A fiſh was caught by ſome ſailors, which they took to be a bonite. The inſide of the throat of this fiſh, in the night-time, appeared like a live coal; ſo that without any other light, a perſon could have read as well as by the moſt luminous wake.

The throat was full of a viſcid matter, with which, when a bit of wood was beſmeared, it forthwith became luminous; but as ſoon as the humour was dried, the light was extinguiſhed. The external parts of ſeveral kinds of fiſh, when out of water, will emit a ſtrong light by night.

LESSON LXXVI.

OF CULTIVATING THE SOCIAL VIRTUES.

YOUTH is the proper ſeaſon for cultivating the benevolent and humane affections. As a great part of thy happineſs is to depend on the connections which thou wilt form with others, it is of high importance to acquire, betimes, the temper and the manners which will gain eſteem from the good, and command reſpect from the world, though contrary to its practice in general.

Let then a ſtrict ſenſe of juſtice be a chief foundation for all thy ſocial qualities. In thy moſt early intercourſe, and even in thy youthful amuſements, let no unfairneſs be found.

Engrave on thy mind that ſacred rule, of "doing in all things to others, as thou wouldſt wiſh they ſhould do unto thee." For this end, impreſs thyſelf with a deep ſenſe of the original and natural equality of men.

Whatever advantages, in thy birth or eſtate, thou poſſeſſeſt, never diſplay them with vain glory. Leave ſuch ſubordinations to regulate, if neceſſary, the intercourſe of thy more advanced years: at preſent it becomes thee to act amongſt thy companions, as man with man.

Remember how unknown to thee are the changes of this world; and how often they, on whom ignorant and contemptuous young men once looked down with ſcorn, have riſen to be their ſuperiors in virtue and true greatneſs, in future years.

Compaſſion is an emotion, of which thou ſhouldeſt never be aſhamed. Graceful in youth is the tear of ſympathy, and the heart that melts at the tale of woe. Let not eaſe and ſelf-indulgence contract thy affections, and wrap thee up in ſelfiſh enjoyments. Accuſtom thyſelf to think of the diſtreſſes of human life; of the ſolitary cottage, the dying parent, and the weeping orphan.

Dare not ſport with pain and anxiety, in any of thy amuſements, nor treat even the meaneſt inſect with wanton cruelty; becauſe that juſt and holy Being who gave us life, takes

notice of all our actions, yea, knoweth our thoughts before they are formed ; of whom it is written, " Vengeance is mine, I will repay, it ſaith the Lord."

LESSON LXXVII.

OF THE RESTLESS MOTION OF THE SEA, AND ITS EFFECTS ON THE LAND.

IN places where the force of the ſea is not violent, or its tides rapid, the ſhores are generally ſeen to deſcend with a gradual declivity or ſlope. Over theſe, the waters of the tide ſteal by almoſt imperceptible degrees, covering them for a large extent, and leaving them bare on its receſs.

Upon theſe ſhores the ſea ſeldom beats with any great violence, as a large wave has not depth ſufficient to float it onwards ; ſo that here only are to be ſeen, gentle ſurges making calmly towards land, and leſſening as they approach.

In others, where the ſea is deep and forms ſtrong currents, we ſee the land wore away until it is at laſt formed into aſtoniſhing bulwarks, ſo as to ſtop the further encroachments of the aſſailing ocean. There are others, which either have been raiſed by art, to oppoſe the ſea's approaches, or from the ocean gaining ground, are threatened with imminent deſtruction.

The ſea's being thus ſeen to take away land in ſome places, and alſo to give it in others, is without queſtion, an extraordinary conſideration in natural hiſtory,

In ſome places, it is ſeen to obtain the ſuperiority, by ſlow and certain approaches; or to burſt in at once, and overwhelm all things in undiſtinguiſhed deſtruction: in other places, it departs from its ſhores, and where its waters have been known to rage, it leaves the land dry, which becomes covered with the moſt beautiful verdure.

The foregoing is eaſily confirmed by ancient and modern hiſtories of the principal parts of the world, our own not excepted. In Yorkſhire, on the eaſtern coaſt, ſeveral places, that were formerly inhabited, are now under water; and at the mouth of the Humber, ſome hundreds of acres have been left dry, and the land cultivated.

LESSON LXXVIII.

ON THE USE OF CARRIAGES.

WITH reſpect to exerciſe, the various machines that have been invented for every ſort of work, render bodily ſtrength of leſs importance than formerly: this change is uſeful, ſo far as it is favourable to the operation of the mind, without hurting bodily health.

The travelling on horſeback, though a leſs vigorous exertion of ſtrength than walking, is not luxury, but an healthful exerciſe. This cannot be ſaid of wheel-carriages. A ſpring-coach, rolling along a ſmooth road, gives no exerciſe, or ſo little, as to be preventive of no diſeaſe. It tends to diſable the body, as well as the mind.

The increaſe of wheel-carriages, within a century, is a remarkable proof of the growth of luxurious indolence. During the reign of James I. the Engliſh judges rode to Weſtminſter on horſeback, and probably did ſo for many years after his death.

Charles I. iſſued a proclamation, prohibiting hackney-coaches to be uſed in London, except by thoſe who travel, at leaſt, three miles out of town. At the reſtoration, Charles II. made his public entry into London on horſeback, between his two brothers, the Dukes of York and Glouceſter.

We are told by Ruſhworth, that in London, not above an hundred years ago, there were but twenty hackney-coaches, which did not ſtand in the ſtreets, but were kept at home, till called for. He adds, that the king and council publiſhed a proclamation againſt them, becauſe they raiſed the price of provender upon the king and higher claſs of people.

At preſent, one thouſand of thoſe coaches ply in the ſtreets of London. The firſt coach with glaſſes, in France, was brought from

Bruſſels to Paris, in the year 1660, by the Prince of Conde. Sedan chairs were not known in England before the year 1634.

It remains now to remark, that cookery and coaches, as well as every other luxury, tend to deſtroy virtue and health; the one, by gratifying the appetites to exceſs, takes away every reliſh for virtuous improvement; the other, ſerving our indolence, leaves no neceſſity for bodily exerciſe: and, ſo in partaking of both, a man's health is ruined.

LESSON LXXIX.

OF THE SENSE OF PROPERTY.

IN the earlieſt ages of the world, perhaps, every man ſeparately hunted for himſelf and his family. But as that way of life in itſelf is ſubject to many inconveniencies, it was thought proper to carry it on in common. We find, accordingly the practice of hunting and fiſhing in common even amongſt the wildeſt ſort of people.

In ſmall tribes, where the ſpirit of freedom is lively, or in a country thinly peopled, in proportion to its fertility, the living in common is agreeable. But in a large ſtate, where ſelfiſhneſs prevails, or in any ſtate wherein is much people, and which will, of courſe, require extraordinary culture, the beſt method

is to permit every man to ſhift for himſelf and his family.

Men wiſh to labour for themſelves; and they labour more ardently for themſelves than for the public. The ſenſe of property is not confined to mankind. The beavers perceive the timber they ſtore up to be their property; and the bees ſeem to have the ſame perception, with reſpect to their winter's ſtock of honey. Sheep know when they are in a treſpaſs, and run to their own paſture on the firſt ſight of a man; monkeys do the ſame, when ſeen robbing an orchard.

Sheep and horned cattle have a ſenſe of property, with reſpect to their reſting place in a fold or incloſure, which every one guards againſt the treſpaſs of another. I think he muſt be wrong, who denies that perception to rooks.

Thieves there are amongſt them, as amongſt men. But if one rook take a ſtick from another's neſt, a council is held, much chattering enſues, and it ends with deſtroying the neſt of the criminal or offender.

To man alone are furniſhed none but rude materials. To convert theſe into food and cloathing requires induſtry; and if he had not a ſenſe that the product of his labour belongs to himſelf, his induſtry would be faint. In general, it is pleaſant to obſerve, that the ſenſe of property is always given where it is uſeful.

LESSON LXXX.

THE HEINOUS NATURE OF AVARICE.

THAT thirſt of the unrenewed heart after more than is neceſſary, even of lawful things, is properly called covetouſneſs; and truly it is a reproach to any man, and eſpecially to a religious perſon, that he knows not when he has enough; when to leave off; when to be ſatisfied.

That, notwithſtanding one plentiful ſeaſon of gain after another, he is ſo far from making this the cauſe of withdrawing from the traffics of the world, that he makes it a reaſon for launching further into it; as if the more he hath, the more he may.

He therefore reneweth his appetite, like an unſatisfied glutton, and beſtirs himſelf more than ever, that he may have his ſhare in the ſcramble, while any thing is to be had: this is as if cumber, not retirement, and gain, not contentment, were the duty and comfort of a Chriſtian.

O that this thing were better conſidered! for not being ſo obſervable, nor falling under the eye of human law, as other, not greater, vices do, there is more danger, for want of that check. It is plain that moſt people ſtrive not for a competency alone, but wealth. Some there are who love it ſtrongly, and ſpend it

freely, or rather prodigally, when they have gotten it.

Though this is ſinful, yet it is more excuſable, if not uſed in the carrying on of horrid crimes, than to love money for money's ſake; for this is one of the baſeſt paſſions the mind of man can be captivated with.

See then, O ye, of the riſing generation, and nip this poiſonous fruit in the bud, leſt ye be of the number of thoſe who cumber the ground.

LESSON LXXXI.

OF THE STRANGE EFFECT OF SOME VAPOURS.

THE vapours that ariſe from the inward part of the earth to the ſurface, are ſometimes entirely confined there: the grotto Del Cane, near Naples, is an inſtance of this; the evil effects of which have made that cavern ſo famous and ſo feared.

This grotto is ſituated near a large lake of clear and wholeſome water. Nothing can exceed the beauty of the landſcape which this lake affords; being ſurrounded with hills, covered with foreſts of a lively verdure, and the whole bearing a moſt ſtriking appearance.

However, this region, beautiful asit appears, is almoſt entirely uninhabited; the few peaſants, whom neceſſity compels to reſide

there, look very ghaſtly, from the poiſonous exhalations which ariſe from the earth.

The grotto lies on the ſide of a hill, near which a peaſant lives, who keeps a number of dogs for the purpoſe of ſhewing an experiment to the curious traveller. Theſe poor animals always ſeem perfectly ſenſible of the approach of a ſtranger, and endeavour to get out of the way. But they are taken and brought to the grotto, the powerful influence of which they have ſo often experienced.

Upon entering this place, which is a little cave, or rather hole, dug into the hill, about eight feet high and twelve feet long, the obſerver can ſee no viſible marks of its peſtilential vapour; except that about the height of a foot from the bottom, the wall ſeems to be tinged with a colour of a bluiſh caſt, reſembling that which is given by ſtagnant waters.

When the dog, (this poor martyr to human curioſity) is held above the mark, he does not ſeem to feel the ſmalleſt inconvenience; but when his head is thruſt down lower, he ſtruggles to get free for a little while; but in the ſpace of four or five minutes he ſeems to loſe all ſenſation, and is taken out ſeemingly without life. Being plunged into the neighbouring lake, he quickly recovers, and is permitted to run home ſeemingly without the leaſt injury.

LESSON LXXXII.

THE GREENLAND DOG.

THE ſavage aſpect and diſpoſition of this dog ſeem to bear ſome affinity to the rigours of the climate he inhabits.

Moſt of the Greenland dogs are white; but ſome are ſpotted, and ſome black. They may be ſaid rather to howl than to bark. The Greenlanders ſometimes eat their fleſh; they make garments of their ſkins, and uſe them for drawing ſledges. Five of theſe dogs, which had eſcaped with their harneſs, were found in Greenland, and brought to England a few years ago, by one of the ſhips employed in the fiſhery.

The dogs of Kamtſchatka are ſtrong, nimble, and active, and are very uſeful in drawing ſledges, the only method of travelling in that dreary country during the winter. They travel with great expedition; Captain King relates, that, during his ſtay there, a courier, with diſpatches, drawn by them, performed a journey of two hundred and ſeventy miles in leſs than four days.

The ſledges are uſually drawn by five dogs, four of them yoked two and two abreaſt; the foremoſt acts as leader. The reins being faſtened to a collar round the leading dog's neck, are of little uſe in directing the pack, the dri-

ver depending chiefly on their obedience to his voice, with which he animates them to proceed.

Great care and attention are conſequently uſed in training up thoſe for leaders, which are more valuable, according to their ſteadineſs and docility the ſum of forty roubles, or ten pounds, being no unuſual price for one of them.

The rider has a crooked ſtick, anſwering the purpoſe both of whip and reins: with which, by ſtriking on the ſnow, he regulates the ſpeed of the dogs, or ſtops them at his pleaſure. When they are inattentive to their duty, he often chaſtiſes them by throwing it at them.

He diſcovers great dexterity in regaining his ſtick, which is the greateſt difficulty attending his ſituation, for if he ſhould happen to loſe it, the dogs immediately perceive the circumſtance, and ſeldom fail to ſet off at full ſpeed, and continue to run till their ſtrength is exhauſted, or till the carriage is overturned, and daſhed to pieces, or hurried down a precipice.

In the winter of 1784, a dog of this kind was left by a ſmuggling veſſel, near Boomer, on the coaſt of Northumberland. Finding himſelf deſerted, he began to worry ſheep; and did ſo much damage, that he became the terror of the country within a circuit of above twenty miles.

We are aſſured, that when he caught a ſheep, he bit a hole in its right ſide, and after eating the tallow about the kidneys, left it: ſeveral of them, thus lacerated, were found alive by the ſhepherds, and being taken proper care of, ſome of them recovered, and afterwards had lambs.

From his delicacy in this reſpect, the deſtruction he made may in ſome meaſure be conceived: as it may be ſuppoſed, that the fat of one ſheep in a day would hardly ſatisfy his hunger.—The farmers were ſo much alarmed by his depredations, that various means were uſed for his deſtruction.

They frequently purſued him with hounds, greyhounds, &c. but when the dogs came up with him, he laid down on his back, as if ſupplicating for mercy; and in that poſition they never hurt him; he therefore laid quietly, taking his reſt till the hunters approached, when he made off without being followed by the hounds, till they were again excited to the purſuit, which always terminated unſucceſsfully.

And it is worthy of notice, that he was one day purſued from Howick to upwards of thirty miles diſtance; but returned thither, and killed ſheep the ſame evening.——His conſtant reſidence, during the day, was upon a rock on the Heugh-hill, near Howick, where he had a view of four roads that approached it: and

in the ſpring of 1785, after many fruitleſs attempts, he was at laſt ſhot there.

LESSON LXXXIII.

OF WATER-SPOUTS

THESE ſpouts are very common in hot climates, and but ſeldom in England. They extend from indeterminate heights in the air, down into the ſea. Tournefort's account of the laſt of three, ſeen by him in the Mediterranean Sea, is thus deſcribed: "In the beginning, they were all about the thickneſs of one's finger, except at the top, where they were broader.

Shortly after two of them diſappeared; the third one increaſed conſiderably, and its canal, which was at firſt ſo ſmall, ſoon became as thick as a man's arm, then as his leg, and at laſt, thicker than his whole body.

We ſaw diſtinctly through this clear body, the water, which roſe up with a winding motion, and it ſometimes diminiſhed a little of its thickneſs, and again increaſed to the ſame; ſometimes widening at top, and ſometimes at bottom; much reſembling a gut filled with water, preſſed with the fingers, to make the fluid riſe or fall; and I am almoſt convinced, that this alteration in the ſpout was cauſed by the wind, which preſſed the cloud and forced it to give up its contents.

After ſome time its bulk was ſo decreaſed, as to be no thicker than a man's arm again; and thus ſwelling and diminiſhing, it at laſt became very ſmall. In the end, I obſerved the ſea, which was raiſed about it, to reſume its level by degrees, and that end of the ſpout, which touched it, to become ſo ſmall, as if it had been tied round with a cord; and this continued till the light, ſtriking through the cloud, took away the view.

I ſtill, however, continued to look, expecting that its parts would join again, as I had before ſeen in one of the others, in which the ſpout was more than once broken, and yet again came together; but I was diſappointed, for the ſpout appeared no more."

Theſe ſpouts are extremely dangerous to ſhips at ſea, when they happen too near them; for if a veſſel were to ſtrike one of them, it would inſtantly break, and either greatly damage or ſink it to the bottom.

LESSON LXXXIV.

OF CAVES AND GROTTOS.

IN ſurveying the ſubterranean wonders of the globe, beſides thoſe fiſſures or cracks, which deſcend perpendicularly, we frequently find others that deſcend but a little way, and then ſpread themſelves to a great extent below the ſurface. Many of theſe caverns, it

muſt be confeſſed, may be the production of human art and induſtry; retreats made to protect the oppreſſed, or ſhelter the ſpoiler.

The famous labyrinth of Candia, for inſtance, is ſuppoſed to be entirely the work of art. Tournefort, who ſaw it in his travels, aſſures us, that it bears the impreſſion of human induſtry, and that great pains have been beſtowed upon its formation.

The ſtone-quarry of Maeſtricht is evidently made by labour: carts enter in at its mouth and load within, then return and diſcharge their freight into boats, which lie on the brink of the river Maeſe.

This quarry is ſo large, that forty thouſand people may take ſhelter in it; and it in general ſerves for this purpoſe, when armies march that way; becoming then an impregnable retreat to the people who live thereabout.

This cavern is very beautiful when lighted; for there are thouſands of ſquare pillars, in large level walks, about twenty feet high, and all wrought with much neatneſs and regularity.

In this vaſt grotto, there is very little rubbiſh, which ſhows both the goodneſs of the ſtone, and the carefulneſs of the workmen. To add to its beauty, there are, in various parts of it, little pools of water, for the convenience of men and cattle.

It is remarkable alſo, that no droppings are ſeen to fall from the roof, nor are the walks

at all wet under foot, except in caſes of great rains, where the water gets in by the air-ſhafts. The ſalt-mines in Poland are ſtill more ſpacious. There are, in various parts of the world ſuch places, that have been made for different uſes.

Let it ſuffice to obſerve, that thoſe caverns, whoſe ſize is far beyond the power of man to effect, are the pure operations of nature, and are more in number than the others in general, in every country; of which only I ſhould have treated, but that time has made ſome, which were formed by art, to counterfeit them, and I found it neceſſary to make the diſtinction.

LESSON LXXXV.

THE POLAR, OR GREAT WHITE BEAR.

IT inhabits only the coldeſt parts of the globe, and has been found about latitude eighty, as far as navigators have penetrated northwards. Theſe inhoſpitable regions ſeem adapted to its ſullen nature.

It has been ſeldom ſeen farther ſouth than Newfoundland; but abounds chiefly on the ſhores of Hudſon's Bay, Greenland, and Spitzbergen, on one ſide; and thoſe of Nova-Zembla, on the other.

It has been ſometimes found in the intermediate countries of Norway and Iceland; but

ſuch as have appeared in thoſe parts, have always been driven thither upon floating cakes of ice, ſo that thoſe countries are only acquainted with them by accident.

During ſummer, they take up their reſidence on large iſlands of ice, and frequently paſs from one to another. They ſwim well, and can go to the diſtance of ſix or ſeven leagues: they likewiſe dive, but do not continue long under water.

When the pieces of ice are detached by ſtrong winds or currents, the bears allow themſelves to be carried along with them; and as they cannot regain the land, or abandon the ice on which they are embarked, they often periſh in the open ſea.

Thoſe which arrive with the ice, on the coaſts of Iceland or Norway, are almoſt famiſhed with hunger, from the length of their voyage, and are extremely voracious.

A few years ſince, the crew of a boat belonging to a ſhip in the whale fiſhery, ſhot at a bear at a ſhort diſtance and wounded it; the animal immediately ſet up the moſt dreadful yells, and ran along the ice towards the boat.

Before he reached it, a ſecond ſhot was fired and hit him. This ſerved to increaſe his fury: he preſently ſwam to the boat, and in attempting to get on board, reached his fore foot upon the gunnel, but one of the crew having a hatchet, cut it off.

The animal, however, ſtill continued to

ſwim after them, till they arrived at the ſhip, and ſeveral ſhots were fired at him, which alſo took effect : but on reaching the ſhip, he immediately aſcended the deck, and the crew having fled into the ſhrouds, it was purſuing them thither, when a ſhot from one of them laid him dead upon the deck.

Its fleſh is white, and is ſaid to taſte like mutton ; the fat is melted for train oil, that of the feet for medicine. Their fondneſs for their offspring is ſo great, that they will die rather than deſert them. Wounds ſerve only to make their attachment more violent ; they embrace their cubs to the laſt, and bemoan them with the moſt piteous cries.

They feed on fiſh, ſeals, and the carcaſes of whales. Allured by the ſcent of the ſeal's fleſh, they often break into the huts of the Greenlanders.

LESSON LXXXVI.

OF HUMILITY IN OUR ATTAINMENTS.

EVERY perſon of good capacity, naturally deſires increaſe in knowledge ; but what doth knowledge profit without the fear of the Lord ? Better is the humble peaſant, that ſerveth God, than the proud philoſopher, who, deſtitute of the knowledge of himſelf, can deſcribe the courſe of the planets.

He that truly knows himſelf, becomes vile

in his own eyes, and has no delight in the praiſe of man. If I knew all that the world contains, and had not charity, what would it avail me in the ſight of God, who will judge me according to my deeds? Reſt from an inordinate deſire of knowledge, for it is ſubject to much perplexity and deluſion.

Learned men are fond of the notice of the world, and deſire to be accounted wiſe: but there are many things, the knowledge of which has no tendency to promote the divine life; and it is, ſurely, a proof of folly, to devote ourſelves wholly to that, with which our ſupreme good has no connection.

The heart is not be ſatisfied with a multitude of words, but a holy life is a continual feaſt, and a pure conſcience, the foundation of a firm and immoveable confidence in the Almighty. The more thou knoweſt, and the better thou underſtandeſt, the more ſevere will be thy condemnation, unleſs thy life be proportionably more holy and uſeful.

Be not therefore exalted for uncommon ſkill in any art or ſcience, but let thy knowledge, if ſuperior, make thee the more fearful and more watchful over thyſelf.

If thou wouldſt learn and know that which is truly uſeful, love to be unknown as to thy abilities, and to be held in no eſtimation; for the higheſt and moſt profitable learning is, the knowledge and contempt of ourſelves, and to have no opinion of our own merit; and al-

ways to think well and highly of the good in others, is an evidence of true wiſdom and perfection. Therefore, though all men are frail, thou ſhouldſt count none more ſo than thyſelf.

LESSON LXXXVII.

THE ADVANTAGE OF CONFESSING A FAULT.

A RESPECTABLE widow had ſeveral children; ſhe loved them tenderly, was very indulgent to them, and took the utmoſt pains on all occaſions to convince them of the neceſſity and advantage of acting according to the rules ſhe had given them for their behaviour.

Above all other things ſhe had taught them the ſtricteſt love of truth, and abhorrence of falſehood, and was ſo careful to give them a good example in this reſpect as well as in others, that, although ſhe paſſed the principal part of her time amongſt them, they never obſerved her to deviate from truth in the ſmalleſt degree.

They loved their mother entirely, and relied with full confidence on every thing ſhe ſaid. If ſhe promiſed them a favour, they did not teaſe her to enjoy it, as many children do, for they were aſſured, that ſhe would never forget to perform what ſhe had promiſed. In like manner, if they did wrong, or were refuſed

any thing they aſked for, they knew it was in vain to endeavour to perſuade her to alter a reſolution ſhe had once made.

This firm conduct had ſeveral advantages; it ſaved a great deal of trouble, prevented many altercations, and had an excellent effect on the minds of the children. They were, by this means, not only uſed to ſpeak the truth without faltering, but felt great uneaſineſs, if they were ever tempted to ſwerve from it.

I cannot help relating a remarkable inſtance which once happened in this family. Little Arthur, a boy about ſix years old, was one of theſe happy children, and, in general, as good as any amongſt them; but the beſt are liable ſometimes to be off their guard.

One afternoon, as they were at play, Arthur was obſerved to be out of ſpirits, which was the more extraordinary, as he was a very lively child: many enquiries were preſently made, whether he was ill; he replied, that he was very well; but, ſtill it was eaſy to ſee that he did not enjoy himſelf as uſual; he ſpoke little, appeared not to hear what was ſaid to him, and many a ſigh privately eſcaped him: the penetrating eye of his affectionate mother, who delighted in ſeeing her children happy, obſerved his unuſual dejection, and was certain there was ſome hidden cauſe for it, but thought it better to take but little notice of it at preſent.

The time came for the children to retire to reſt, they took leave, and went to bed with-

out any diſcovery being made. About an hour after they had left the parlour, the maid came down to tell her miſtreſs, that ſhe was uneaſy about Arthur, for that he had been very reſtleſs, ever ſince he had been in bed, that ſhe could hear him ſob under the clothes, and that he had deſired to requeſt his dear mother to come to him, as he could not go to ſleep till he had told her ſomething that had made him very unhappy.

Alarmed at this intelligence, ſhe haſtened to his bed-ſide, when the noble-minded little fellow, putting both arms round her neck, burſt into tears, and ſaid, Dear mother, forgive me, I have been exceedingly naughty to day; I have told a falſehood, and have concealed it from thee; I was at play with my couſins at marbles, and got the game through a miſtake, which they did not obſerve; I was ſo pleaſed at being conqueror, I had not courage to ſhew them their error.

I have been very wretched ever ſince, and am afraid to go to ſleep, leſt that Heavenly Father, thou ſo often tells me of, ſhould be angry with me; thou ſayeſt that he knows every thing, and watches every action children do: how ſhall I prevail with him to forgive me?

My child, replied his mother, he is ever ready to forgive thoſe who are ſincerely ſorry for their faults, and take a reſolution to amend. It is, indeed, impoſſible to conceal our moſt private thoughts from his knowledge; but he

is equally diſpoſed to obſerve a deſire in our minds to return to our duty, as he is to mark our departure from it.

I have frequently told thee, that he is ever ready to liſten to the prayers of children, and to teach them, by the influence of his Spirit on their minds, what they ſhould do; pray to him for forgiveneſs for this fault, and remember never to commit the like again, leſt thou offend him more by a repetition of it, than by the firſt offence.

Arthur reflected ſeriouſly on the advice his mother had given him, and having addreſſed himſelf with great ſimplicity and in the beſt manner he was able to that gracious Being, who is ever willing to receive the petitions of the ſincere; he fell into a compoſed ſleep, and aroſe the next morning, happy and cheerful, with a mind undiſturbed by painful reflections on paſt miſconduct.

LESSON LXXXVIII.

USEFUL AMUSEMENT.

AS I was lately, ſpending an evening at a friend's houſe in the country, who has a numerous family, I was much pleaſed at ſeeing a group of little girls ſitting round a large table, buſily employed in needle-work; by the cheerfulneſs of their countenances and aſſiduity in their occupation, I gueſſed they were

performing ſome voluntary taſk, and enquired whether they were making their dolls new ſuits after the preſent faſhion, or whether the baby-houſe was to be furniſhed anew according to the change of ſeaſon.

They ſmiled at my inquiry, and the eldeſt of the company replied, that their engagement was of quite a different nature, they were making cloaths for the poor; that they had long been accuſtomed, when they had performed their leſſons for the day in a manner that met with the approbation of their governeſs, to be indulged with coarſe cloth ſuitable for the purpoſe, that ſhe inſtructed them how to cut it out, and they made up different things according to their choice.

Sometimes they made a complete dreſs for an infant; one ſelected the cap for her ſhare, another a little ſhirt, a third a printed cotton gown, and a fourth a flannel waiſtcoat; when the whole ſuit was finiſhed, it was granted as a peculiar reward to any one of them, who had diſtinguiſhed herſelf by a virtuous action, to viſit the neighbouring cottages, and find ſome poor helpleſs babe, who ſtood in need of ſuch a gift.

This peculiar method of encouraging them, when they acted properly, met with my decided approbation, as it ſerved many beneficial purpoſes, it habituated them to ſpend even their hours of amuſement in an uſeful manner, and acquainted them with the wants of their fellow-creatures in an inferior line of life, of which

too many young perſons are nearly ignorant, beſides the advantage of learning how to cut out and make every article of dreſs.

It appears to me that this hint may be improved upon ; if new cloth be thought too expenſive in ſome families, old may be ſpared for the purpoſe ; nay, ſmall ſlopings of printed linen joined together in patch-work might exerciſe the ingenuity of little girls, and would not look ugly in a poor child's gown or cradle quilt ; benevolence, and a kind diſpoſition, ſoon ſhow themſelves in the minds of children ; let them as early as poſſible be uſed to ſpare a little of their pocket money to alleviate the diſtreſſes of children of their own age.

But to return to my friend's family. The picture of domeſtic harmony and ſiſterly affection, which their general conduct diſplayed, delighted me much during my ſtay with them ; the ſound of diſcord and quarrelling was unheard, each ſeemed deſirous to contribute her ſhare to the peace of the whole, by the gentleneſs and affection of her behaviour. It will give me ſincere pleaſure, if this example be followed by any little girl who reads it, and eſpecially if it accidentally falls into the hands of one, who has unhappily been guilty of a reverſe of conduct, and ſhe ſhould be by this means reclaimed.

F I N I S.

CONTENTS.

AFFECTION and duty to Parents - Page 6
Animals, the care of Providence over them during the Winter Seaſon - - - - - - - - - - 17
Anger, reflections on - - - - - - - - - - 37
Application to buſineſs recommended - - - 45
Androcles and the Lion - - - - - - - - - 54
Applauſe, the danger of - - - - - - - - - 78
Air, its nature and properties - - - - - - 134
Amuſement, uſeful - - - - - - - - - - - 176
Avarice, the nature of - - - - - - - - - 160
Attainments, humility in our - - - - - - - 171

Bleſſings granted us, too little regarded - - - 28
Brothers, the two, Alonzo and Pizarro - - 95
Same continued - - - - - - - - - - - 99
Bear, of the Brown - - - - - - - - - - 147
————Polar - - - - - - - - - - 169

Cain and Abel, their different employments and diſpoſitions - - - - - - - - - - - - 7
Caves and Grottos, of - - - - - - - - - 167
Cyrus, his firſt Leſſon - - - - - - - - - 40
Camel, an account of the - - - - - - - - 94
Cuſtom, the force of - - - - - - - - - - 109
Chimpanze, of the - - - - - - - - - - 126
Conduct worthy of imitation - - - - - - - 138
Carriages, the uſe of - - - - - - - - - 156

Dog, a truſty animal, character of one - - - 25
——, remarkable ſtory of - - - - - - - - 67
——, of the Greenland - - - - - - - - 163

Exerciſe and temperance productive of health - 46
Early improvement adviſed - - - - - - - 59
Elephant, account of the - - - - - - - - 64

CONTENTS.

Earth, ſpherical form of it - - - - - - - 92
Evening contemplation - - - - - - - - 115

Filial piety rewarded - - - - - - - - - 38
Filial duty - - - - - - - - - - - - - - 76
Fault, the advantage of confeſſing a - - - 173

God and his attributes - - - - - - - - - 5

Haſty judgment imprudent - - - - - - - 32
Hurricane, account of the - - - - - - - 103

Inſects, cruelty towards them reprehenſible - 13
Job, hiſtory of his life, and patience under ſufferings 20
Induſtry rewarded - - - - - - - - - - 30
Joy and grief, their effects - - - - - - - 73
Iſlands, their formation - - - - - - - - 84
Induſtry, its excellence and neceſſity - - - 106
Ichneumon, an account of that creature - - 108

Lion and dog, remarkable account of affection between them - - - - - - - - - - 14
Laplanders, an account of them - - - - - 41
Lion, obſervation on the - - - - - - - - 132

Modeſty approved - - - - - - - - - - 33
Man, obſervations on, and the brute creation - 69
Mountains deſcribed - - - - - - - - - 75

Nature, through all its works, praiſeth God - 22
Nature, revolutions conſtantly in - - - - - 71
Nature, every thing in, tends to the good of mankind 79
Nothing new under the ſun - - - - - - 143

Providence watcheth over all its works - - - 12
Pyrrhus and Fabricius, a converſation ; - - 86
Paſſion and Patience deſcribed - - - - - - 88
Piety, early, the wiſdom of - - - - - - - 123

CONTENTS.

Property, the ſenſe of - - - - - - - - 158

Relative duties of parents and children - - - 9
Rhinoceros, an account of the - - - - - - 91
Rattle-ſnake, an account of the - - - - 136
Repentance, example of - - - - - - 149

Spring, deſcribed - - - - - - - - 10
Sloth, ſome account of that creature - - 27
Snow its formation and effects - - - - 60
Self-knowledge, expedient - - - - - 63
Sleep; its ſtate deſcribed - - - - - - 82
Storm, ſome account of a remarkable one - 116
Sea, the luminous particles of - - - 150
—— motion and the effects on the land - 155
Seaſons, their change - - - - - - 118
Shipwreck, deſcription of a - - - - - 125
———————— continued - - 129
Sand-ſtorm, an account of - - - - 142

Truth and ſincerity, their advantages - - 102
Tides, the cauſe of them explained - - 112

Vegetables which preſerve their verdure in winter 35
Vapours, bad effects of - - - - - - 58
Vegetables, their uſe - - - - - - 113
Vapours, effects of ſome 161
Volcanos, of 145
Virtues, ſocial 153

Uſeful information 49
———————— continued 51

Water-ſpouts, of 166
Whirlpools, of 121
Worldly enjoyments, uncertainty of . . 104